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CALVINIST CONTACT
34TH YEAR OF PUBLICATION, NO. 1660 SEPTEMBER 15, 1978

The King's College opens next year in Edmonton

September 2 was an important day for Reformed Christians in Canada. It marked the beginning of the final year countdown to the opening of The King's College in Edmonton, Alta.

Exactly one year later on Sunday, September 2, 1979, the official opening will be held in a convocation service for faculty, students, supporters, and friends. With present supporters of the Christian College Association numbering 3400, the college staff is already checking for a location which will accommodate the expected large turnout.

The King's College will be the first Christian liberal arts college in Canada with a Reformed, Calvinistic perspective. The opening will be the culmination of years of work by hundreds of dedicated men and women, and the fulfillment of the dream of hundreds more.

One must go back as far as 1949 to find the beginning of that dream. When in that year, the Edmonton Christian schools began operation with 23 students in six grades, there were those people who said that someday they would have a Christian high school, and then a Christian college. Nor were individuals in Edmonton the only farsighted ones. Wherever Christian schools opened in Alberta, indeed in Canada, there were those few of vision who looked to the opening of a Christian college. Of these few dreamers, even fewer saw the dream coming true within 30 years of the great influx of Dutch immigrants to Canada.

How our covenant God has blessed the Reformed community in Canada is truly amazing. The establishment of homes and businesses, Christian schools, senior citizen homes, christian labor associations and political groups illustrates that when the people of God fulfill their task of bringing the Lordship of Christ to focus on every area of life, then the Lord commands His blessing there. And although the road to the establishment of The King's College has not always been easy and despite the setbacks of the previous few years, the membership feels that the time — God's time — for the opening of a Christian college in Canada is now.

After five years of discussion, the Christian College Association was formed in 1970 and received a society charter, formalizing its existence, from the Alberta government in 1971. In 1973, a five-year master development plan was designed by Dr. Robert Vander Vennen (presently executive director of the AACS in Toronto) and adopted by the Association. Dr. Vander Vennen was appointed director of college development in 1973 and was succeeded by Dr. Sidney DeWaal in 1974. Of institutions in the province with whom affiliation was discussed, the University of Alberta proved to be the most sympathetic. And although proposals for formal affiliation were rejected because of the Christian bias of the college, a good relationship was established with the university and from many faculty and staff members, the college received strong support.

September means that summer fun is over and students everywhere are returning to the classroom. There are twelve districts of Christian schools with 62,269 pupils and 3,048 teachers returning to 304 Christian schools across Canada and the United States.

Full time work

In the winter of 1977-78, the membership was confronted with the question of opening the college without a formal affiliation agreement. Overwhelmingly the membership said yes. And so the work towards opening day continues apace. The college now has six full-time employees working on the necessary administrative background for the college. In addition to the director of financial development appointed in January, the college in July appointed a director of community and student affairs. A full-time librarian begins work this month. Dr. DeWaal, president of the college, will devote his full energies to the college as soon as his successor arrives to pastor the Third Christian Reformed Church, probably in October.

Six professors have accepted full-time positions at the college and appointments have been extended on a full or part-time basis to five others. The college has had little difficulty in attracting Christian scholars since the opportunity to teach and research at the university level from a Reformed perspective has not previously been available in Canada. Another item requiring much attention this final year is finding a location for the college.

Since space on the university campus is not available, the committee is looking for suitable facilities adjacent to the campus. Progress so far has been good, although no specific location has been finalized. One very essential item that must be worked on this year is the recruitment of students. This gets under way very soon with visits to all the Christian high schools in Canada and a number of public schools in Alberta. In addition, the college will mail out information to prospective students.

Response from high school students already has been very encouraging. Locally, many students are already very familiar with the college and making plans to attend. But the response from students in B.C. and Ontario so far has also been exciting. King's hopes to have 100 fulltime equivalent students when it opens next September.

As stated previously, the response from the University of Alberta has been positive. Presently negotiations are under way to assure King's students full library privileges and full use of athletic facilities. Verbal assurances on this have already been received and it only remains to determine the fee which will be charged the college for the use of these facilities. This means that students will have access and be able to borrow from the University's three main libraries and five specialized libraries —a total of 1,600,000 volumes and 17,000 periodicals.

Using their student card, any King's student will be able to swim, jog, lift weights, skate and play tennis, squash, and handball on the same basis as U of A students. King's has also been invited to join the intramural program and field its own team in as many events as it wishes. These developments are important for The King's College since our basic concept is to provide a Christian higher education in an environment which fosters development of a student's personal commitment and world-and-life view without isolating the student from the very world to which he must witness both now and in the future.

One question confronting students is always that of transferability of credits. Although King's will not have a formal affiliation agreement with the U of A, no problem exists since students will present their credits to the U of A and have them assessed in the same way that any student coming from another Canadian university or college is assessed. With the high calibre of its professors and the academic quality of its courses, King's has already received assurances from the U of A that there will be no difficulty in transferring credits. Students will be able to study at the U of A and King's concurrenty, or complete their degree program at the U of A after starting at King's. One degree program, a Bachelor of Music degree (Church Music) is being designed jointly with the U of A.

Future issues of C.C. will carry articles on more specific aspects of developments at The King's College.

inside

Growth in the Lord 2
Letters 3
Pastoral Counselling 6
Politics 8
Dutch 10
Classified 13
Events 15
Books 16

Next week

Bravery against the Nazis

VIEWPOINT

An "amazing" ministry

As a father you have the capacity to do many marvelous feats in the eyes of your children. Youngsters see their dads as miracle-workers when it comes to fixing broken bicycles or repairing the disjointed arm of a doll. Fathers can fix everything from broken hearts to homework . . . at least, as long as the children are young and dependent.

In the eyes of children, Dad's role as miracle-worker is only outshone by Jesus' omni-presence. Youngsters simply marvel at their fathers' supposed skill, knowledge, strength and wisdom. That "marvel" wears off as those children grow older and smarter, so fathers like to enjoy the limelight while they can.

The word "marvel" is quite a word. It means "amazement" or "astonishment", perhaps even "breath-taking". I liken that feeling to man's first walk on the moon almost a decade ago, or when the green beans first pop their heads up through the soil in the spring.

We often do a lot of "marvelling" about God, too, when we find ourselves close to Him. In our personal evening prayers we are often amazed at His patience with us, after living through another sinful day.

But there was a time in Jesus' ministry when He, too, marvelled. That was hard to believe when I first read it. What on earth could make Jesus Christ marvel? What could be so amazing that it would even surprise Jesus?

Well, you can read about it in Mark 6:6. The story is about Jesus' return to Nazareth, His home town. He had grown up there as a young carpenter, trained by His earthly father. Jesus had left town as a young man to pursue another career, probably just like other young men did in that region.

Jesus came home with His disciples and he preached to the townsfolk. The people wouldn't believe it. This young carpenter leaves home to follow another career and comes back as some sort of theologian . . . without even going to a Rabbi seminary!

They knew of His past, that He was the illegitimate son of Mary and Joseph and that, above all, He was not formally trained to preach and teach. They simply couldn't accept Him as a leader because He was one of them, an ordinary carpenter. Because of their unbelief, Jesus chose not to perform many miracles among them. The performance of miracles in the absence of faith would only harden their hearts against God.

It is at this point that Mark says: "And He marvelled because of their unbelief." He stood there amazed that His own people in His home town would not believe that which was taught. It was as though Jesus couldn't believe that the people wouldn't believe. Apparently Jesus had not anticipated the reaction of the people. The statement that He "marvelled" is the only time that Mark uses that word in connection with Jesus.

It seems ironic that we tend to marvel at things which to us seem unbelievable in the good sense. Our amazement often centres around God or the way He made things. Jesus was amazed at just how sinful and disbelieving man had become.

As a result of those disbelieving hearts in Nazareth, Jesus told the twelve disciples to go out two by two throughout Galilee and to preach the Word. He was amazed at their unbelief but He immediately did something about it by sending His "missionaries" into His home country.

Keith Knight

by Keith Knight

NEWSVIEWS

More money for cancer research

If money can buy a cure for cancer, then it is not too far away. General Motors Corporation, the automobile giants of North America, has announced that it will offer three awards of $100,000 each on a yearly basis to individuals who are involved in cancer research.

General Motors has traditionally used some of its profits for the cause of cancer research, and that dates back to the 1920s and 1930s when GM executives donated money to the Memorial Sloan-Kettering Cancer Center in New York.

Dr. Joseph Fortner is president of the new GM Cancer Research Foundation which will provide the money. But the $100,000 awards will "recognize and encourage individuals in search of the cause and the cure" of cancer.

The three awards annually will be for outstanding basic science contributions to discover the cause, origination and development of cancer; for discoveries in diagnosis or treatment; and for contributions to the prevention of cancer, including environmental influences.

Dr. Fortner, who directs a GM surgical research laboratory at Sloan-Kettering Center, said that dramatic developments in cancer research may come soon. "I personally feel we are just poised for big things to happen."

For years huge amounts of money have been spent on cancer research, and there is some disappointment because "we don't have all the progress we would like to see," he said. But breakthroughs come in fits and starts, and the research may be creating more progress "than is apparent."

In a time when there are strong anti-corporation feelings (and that is even reflected in an article in this issue), it is good to remember that these kinds of research projects are also being carried out as a result of large corporation profits.

Most large corporations are not well known for their helping hand in the more humane areas of life, such as the GM cancer research program, and others involved in multiple sclerosis research, etc. My hat goes off to General Motors and to those hundreds of others who give a lot because they have a lot.

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Growth in the Lord

by Dr. Jack Fennema

The child in the world

The child is saved for the purpose of service. He has been given a task. He has been given commands by God through the Holy Scriptures. His response is to be one of obedient servanthood. The child is called to respond obediently within the creation in which he has been placed. He is to serve as caretaker, as vice-regent for God, the King of Creation. He is the child of a King.

He has the task of administering and developing his Father's world. He is to do that for God's glory. That task was given at the dawn of history. Genesis 1:28 and 2:15 contain the cultural mandate which God gave to man, the crown of His creation: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

That mandate continues to be in effect today. Christian education seeks to prepare children to carry out that mandate within twentieth and twenty-first century society. The Sovereign God of the universe is to be rightfully acknowledged as the King and Lord of every aspect of created reality.

But to do this aright, the child again must acknowledge Jesus Christ as Lord of his person. He is told in Romans 12:1-2: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that we may prove what is the will of God, what is good and acceptable and perfect."

Before a child can work to transform this world for Christ, he must understand this world. He must recognize that God is "the Alpha and the Omega," the One "who is and who was and who is to come, the Almighty (Revelation 1:8)." But he must also recognize the effect that Satan and sin have had on society and culture.

All people worship. Those who do not worship the true God, worship false gods. There is no third option. The cultural activities of the world today are dominated by secular humanism, the worship of man or material. Education that is Christian seeks to equip children with discerning minds so that they can detect the spirit of the times.

Ephesians 5:6-17 continues on this theme. "Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience. Therefore do not associate with them for once you were darkness, but now you are light in the Lord; walk as children of light (for the fruit of the light is found in all that is good and right and true), and try to learn what is pleasing to the Lord...

Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is."

Finally, for the child to responsibly act on God's cultural mandate to Him, he must learn within the Christian school how to develop God's creation in such a way that God, rather than man, receives the glory. Education that is Christian acknowledges the sovereignty of God in each subject of the school, whether it be art, music, literature, history, physical education, or mathematics. Education that is Christian provides the skills and understandings necessary for each child to respond to God in a way that reflects his particular calling and his particular gifts. The results will be a chorus of responsive praise, one of harmonious diversity.

Editor's Note: Because of an increased workload as principal and instructor in Tennessee, Dr. Fennema has decided to discontinue his regular column in Calvinist Contact. He will continue to be a contributor, however. We thank Dr. Fennema for his articles in the past months as they related to Christian education. Rev. Johan Tangelder will become the regular, weekly contributor to this space.

LETTERS

Wives can't keep secrets?

Dear Sir:

Reading carefully Rev. Kerssies' article "Elders and deacons: What about your wives?" (C.C. July 21), I started thinking about it. This is a serious matter among us.

I got the feeling that there was something missing. He skipped a part. But what? I tried to get my finger on it. I agree with him that there should be no secrets between man and wife. No good! But then again can you really call this "secrets being kept from your wife that can be harmful to a very wholesome marriage relationship", as you put it?

Isn't the chance that someone else can be hurt with this attitude much more realistic? I shudder to think about all the thousands of elders and deacons and . . . yes, ministers too, coming home from consistory meetings, or the next day (because it is always late!), pouring out to their wives just what is going on in the congregation. Isn't there a danger too?

Next time I have to vote for an elder or deacon, I had better find out what his wife is like. Aren't you a little bit optimistic about the female human nature, Rev. Kerssies? Putting them on a pedestal? Sure, all those thousands should be, as you say "in real growth in spiritual maturity", but are we always? Says Rev. Kerssies: "I realize that at times the consistory must deal with highly personal and sensitive matters which should not be broadcast in the community. Does that mean that an elder or deacon may not share such sensitive matters with his wife? I for one cannot think of any reason why this could not be done."

Pastor Kerssies, I for one can think of many reasons why this should not be done. You of all people shouldn't underestimate the Devil and his helpers here on earth.

In Holland I knew a club of four or five ladies who always had coffee together the day after the consistory meeting. Now, I know this is way out, but some wives are dying to tell just one person: their mother or sister or best friend (But don't tell anybody what I told you. No, of course not).

But the truth of the matter is that "leaks" always trace back to the wives of the consistory members. Besides, news doesn't always have to travel through gossip, slander, anger, malice or what have you. No, a little slip of the tongue, sometimes a few years later, when the matter is almost forgotten and closed, can trigger it off. That's what I was always afraid for.

Being an elder's wife for many years, my husband often asked me: "How would you act in a case like this." But he knew that I never wanted him to state any names or addresses. In a few cases I knew even more about it then he did because the wives or a child in the family confided in me. Then you can help, too.

But if I have a serious personal problem in my life and ask help of my minister and brothers in consistory, I will think twice to do so when I know that all the wives will be in on it too. After a few years, another set of elders' and deacons' wives will know it and so on. Do I have a point here?

After all, you can trust a doctor and psychiatrist, can't you? Between secrecy and confidentiality is such a thin line, I myself can hardly tell the difference.

Rev. Kerssies said himself: "Holding secrets actually avoids the problem." Please, let it be that way. It gives me a safe feeling. Even if you were not able to find this so called oath of secrecy stated in the Church Order.

If it becomes "harmful to a very wholesome marriage relationship", well, then there must be something wrong with that marriage.

Hope Stroomenbergh
Sarnia, Ont.

P.S. In callin many elders' and deacons' wives, I learned that it hasn't done any harm to their marriages, so far.

Membership in the church

Dear Sir:

Being a member of a church is a privilege we would not like to do without; that at least counts for most of us. And yet many members do not take their membership in the church very seriously.

If you look around you in this country at different organizations and unions, you will find that these organizations will not tolerate members who do not pay or do not attend meetings. Many churches, however, have members who do not attend church, take part in the sacraments, and never pay anything to the church.

Now do not say that this is the responsibility of the consistory. It is their responsibility to exercise the discipline of the church, and that is partly true, because besides the ministers, elders,deacons and evangelists, we also have the office of believers. It is the duty of every believer to keep an eye on their fellow believers. If he or she is skipping church, or in other ways is not as faithful as he or she used to be, you must speak to him, as brothers and sisters in the Lord. Have you looked around in church lately and missed someone that should have been in church, or have you said to other,I have not seen him or her, and have left it at that?If you have done so, you have been wrong and you better do something about it.

Membership in a church brings responsibilities with it. If you move, ask your consistory to transfer your membership papers to the church where you now live.

Why is it that many of our members are so lax in being a member of the church. They do everything that is necessary in packing their baggage, buying or rent their home, changing their address, but forget their transfer of membership.

If you are a member by baptism of your church, and you have come to the age that you make many decisions for your daily life, for example about education, the job you want, and the boy or girl you want to marry, don't you think that it is time that you take over the responsibility that God and your parents promised when you were small? Many of you neglect when you grow up to profess Jesus Christ before God and His people as your Saviour. This is the most important decision you will ever make in your life; not only for the time that you live on this earth, but also for eternity.

Most of us make a will or last testament concerning what happens to our earthly possessions after we leave this earth. Have you also made the decision as to what will happen to your soul after you die?

Do not neglect or make this decision, or put it off until tomorrow, for tomorrow it may be too late, for ever.

D. Lammers
Moorefield, Ont.

Calvinette coverage

Dear Sir:

Thanks so much for the coverage you gave to the Calvinette counselors' convention held in London, Ontario. I really appreciate your interest and concern for this vital part of the total ministry of our churches.

Jo Ilbrink
Executive Director
Calvinettes
Grand Rapids, Mich.

A handbook of C.R.C. Issues

A 600-page reference book describing the decline of the Christian Reformed Church; 1968-1978. $7.95 per copy (please add Canadian exchange). Published by the Association of Christian Reformed Laymen
P.O. Box 1303
Grand Rapids, Mi.
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Children wait 18 months for adoption

Dear Sir:

You will recall an article written by Rev. Binnema about four Indian children available for adoption. You published it in February 1977, including their picture. As a family we were very interested and immediately wrote to the Agency. About two months later they informed us that they first must try to place them with a native family and, failing that, a family living in Ontario.

This year, on March 22, they sent us a letter stating that three children were now available, as the youngest one was adopted by the foster parents. Due to failing to place them anywhere in Ontario they were now looking to other provinces. The letter further stated that the Cochrane, Ont. agency had contacted the national adoption desk and they would contact our local coordinator. If we did not hear from them within one month we were to make contact.

In April we phoned many times but still no word from the national desk. We phoned the social worker in Cochrane, Ont. and asked for more information and the address of the National Desk. She promised to send all available information to our local people, but you guessed it, we still have not heard from them.

We now feel that these children are not meant for us but pity the children for the way the government treats their case.

A C.C. reader

CCEF campaigns for funds

The Canadian Christian Education Foundation will begin its annual campaign for funds this fall, according to executive director Fred Vander Velde.

Mr. Vander Velde said that materials will be sent to every member of the Christian Reformed Church in Canada as well as to Christian school boards. Since its inception in 1975, the Foundation has committed more than $75,000 to the curriculum program of Christian Schools International, formerly known as the National Union of Christian Schools.

By special arrangement, a new Paideia publication, *Christian Day Schools* by Dick Kranendonk, will be sent to each Christian school in Canada. Copies of the book are also available, without charge, to contributors to the Foundations.

The board of directors of the Foundation will be increased to 30 persons, according to Mr. Vander Velde, with the addition of four new members from the Prairies and Western Canada. In a recently released fact sheet, the Foundation states that directors of the Foundation must be "committed to Christian education and curriculum development based on the Word of God, as interpreted in Reformed standards and consistent with the Reformed world and life view."

They must also have the "ability to contribute financially to this effort" and the "ability to contribute time and to marshall gifts from other financially able persons."

The Foundation receives its financial support from pledges and gifts by board members and constituents. Gifts include money, real estate, stocks, bonds. In addition, the Foundation is remembered in wills and receives income from its trust fund.

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Church Page

Bulletin clippings

News from church members abroad

From a translator

Sunday, July 9, 1978.
Dear Congregation:

We arrived in Wycliffe's Jungle Training Camp Thursday by plane. Tonight the staff shared their testimonies. It was really encouraging to see how the Lord has and is leading them. Friday we went on our first hike through a river and muddy jungle to a Tzaltal village of twenty-two Indians who spoke little Spanish.

Yesterday we began canoe practise in heavy dugouts. We also learned how to bake bread, sterilize all our food and dishes and maintain these and dishes and maintain the sanitation system (out houses!)

On our journey we spent an evening at the Wycliffe centre where I roomed with a single woman translator from England. It is really good to learn from them — telling us what it's like and what qualities a person needs.

I'm writing by candlelight and the bugs are getting worse. My teammate has been sick for four days now and this might mean lots of problems on our assignment. Please pray for our continued health and that our experiences will lead us to the right decision about our place in missions of God's church.

Yours in Christ, Edie (Edith de Vries)

Letter in the bulletin of the Bethel Chr. Ref. Church, London, Ont.

From Rev. Rumph in Guatemala

This is the last newsletter you will receive from us from Puerto Rico. We plan to leave here on July 25th. It will be quite a trip to Guatemala because we plan to go part of the way by car. The Lord willing, we plan to be in Guatemala City by the 5th of August.

Classes at the Theological Faculty of the Mariano Galvez University start on the 7th of August. I'll be teaching courses in the area of Systematic Theology (the doctrine of Christ and the doctrine of the Church) and Latin American Church History. Till the end of the year I'll also be in charge of the Theological Faculty since the rector, Rev. Cecilio Lajara, will be on home service in the United States during the next five months. We can live in his home until he and his family come back. This should give us ample time to look for a house here.

We could only take our personal belongings and my books along to Guatemala. This is the fourth time that we are selling all our furniture and we'll be living in the seventh country (The Netherlands, Canada, United States, Costa Rica, Argentina, Puerto Rico and Guatemala). As you know, 7 is the number of perfection, so maybe we'll stay in Guatemala the rest of our lives.

Letter in the bulletin of the Mount Hamilton Chr. Ref. Church, Hamilton, Ont.

From Bangladesh!

Everything is going fine here and I certainly hope the same is true in Wyoming. The monsoon rains have started. During the month of May over 20 inches of rain fell so that much of Bangladesh has flooded. However most fields are planted in rice and jute so that is no problem. We also work with rice by distributing seed of high yielding rice varieties and demonstrating proper fertilization practices. The rainy season is also a time for report writing and planning for the next dry, winter season.

Most of the time I really enjoy my work. Although it is frustrating at times, it can also be very satisfying. Thus, in this letter, rather than just reporting, I would like to tell one of my extension stories.

During the 1977-78 winter vegetable season, our extension team distributed thousands of vegetable seed mini-kits at a price of two takas a piece (two takas are equal to one dollar). However, the mini-kit was not properly utilized much of the time. The seed packets contained enough seed to plant a small plot of each of the six vegetables contained in the kit. Many farmers did shabby work while gardening, not even bothering to read instructions in the cultivation guide. Others picked out a few kinds of vegetables and cultivated only those. Still others did excellent work. It is just that group that continues to give extension workers motivation and high hopes for the future.

Abdur Rahman was a farmer in this last group. Rahman is a typical farmer in the village of Chashigram in northern Chouddogram Thana of Comilla District. Chashigram is probably not much different than any other village in Bangladesh. However with only two acres of land and a family of five boys and two girls to feed, Rahman has a challenge that is common to most villagers in Bangladesh. He must intensely cultivate his land in order to provide for his large family.

One day in the end of October, Rahman was attracted by a growing crowd at the local bazaar. As he came nearer he noticed that the curious crowd had gathered to see what a white-skinned foreigner and his Bengali comrade were doing. Also curious, he listened as they talked about vegetables and the need to eat more vegetables for better health. They explained cultivation practices as well. Then they displayed a mini-kit of vegetable seed containing a small quantity of six types of vegetables and a simple, illustrated cultivation guide. Some of those vegetables were familiar whereas others were new. For only two takas interested farmers could try. Rahman, as well as several other farmers dished out two takas. As the foreigner and his co-worker left on their motorcycle, they promised they would return and visit the garden from time to time.

A few weeks later, Rahman set out to work. Not being familiar with vegetables, he wisely read the instructions first and then prepared a seedbed. After some time he transplanted the vegetables according to recommended spacing and added fertilizer.

Some time later the foreigner and his Bengali co-worker came again on their motorcycle. Rahamn's garden was also visited and he proudly displayed his vegetables. They praised his work and advised him to stake his tomatoes for better production. Rahmar wasted no time to stake his tomatoes since his beautiful garden had become popular talk in the village and he naturally wanted to look as successful as possible.

After the vegetables had been harvested, the extension workers returned and asked about his harvest. Rahman burst out enthusiastically that he had sold 260 takas of Chinese cabbage, nearly 200 of cabbage, 80 takas of tomatoes, 50 takas of broccoli and 20 takas of carrots. His family ate all the cauliflower as well as lots of the other vegetables for several months. Many vegetables were also given to friends and neighbours.

Rahman is still excited about vegetables. Next year he hopes to expand from 5 decimals to 12 decimals of his best land. He hopes to plant earlier admitting he lost some production from late sowing the first year. However, enthusiasm for gardening doesn't stop here. According to Rahman, many local farmers will grow a garden in the upcoming season. When someone asks about his vegetable garden, a broad grin breaks across his face as he tells his story: "All these vegetables from two takas of seed." And that makes us, extension workers feel good too!

John Deelstra,
CRWRC worker

Letter in the bulletin of the Wyoming Chr. Ref. Church, Ont.

We consider the **Church Page** of this paper to be a bulletin board of Reformed church activities and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. All information may be sent to: Rev. J. Van Harmelen, Caesarea, Ont. L0B 1V0.

the king is coming

The marketplace is empty,
No more traffic in the streets,
All the builders' tools are silent,
No more time to harvest wheat;
Busy housewives cease their labours,
In the courtroom no debate,
Work on earth is all suspended
As the King comes through the gate.

Happy faces line the hallway,
Those whose lives have been redeemed,
Broken homes that He has mended,
Those from prison He has freed;
Little children and the aged
Hand in hand stand all aglow,
Who were crippled, broken, ruined,
Clad in garments white as snow.

I can hear the chariots rumble,
I can see the marching throng,
The flurry of God's trumpets spell
the end of sin and wrong;
Regal robes are now unfolding,
Heaven's grandstands all in place,
Heaven's choir is now assembled,
Start to sing Amazing Grace!

Oh, the King is coming!
The King is coming!
I just heard the trumpet sounding and now His face I see;
Oh, the King is coming!
The King is coming!
Praise God, He's coming for me!

Words by William J. and Gloria Gaither
Music by William J.Gaither
London (Bethel) Chr.Ref.Church

Church News

Installation of Rev. D.C. Los

August 10, 1978, was a happy day for the Covenant Christian Reformed Church of Woodstock, Ont. After being established in October 1977, we, as a congregation, received our first Minister of the Gospel, the Rev. D.C. Los from Peterborough.

During the installation service the pastoral prayer was offered by the Rev. J. Van Harmelen, after which the Rev. H. Eshuis of the Maranatha Chr. Ref. Church of Woodstock extended the call to worship.

Rev. R. Koops of Chatham preached about Hosea 14:5-6 pointing out to the pastor and the congregation that beauty and strength come from the Lord, but only if we obey His Word.

After the delivery of the sermon the installation took place, led by the Rev. H. Eshuis. The exhortation of Rev. Los was done by the Rev. W. Veenstra of Ingersoll and the exhortation of the congregation and the closing prayer by our student pastor J. Gorter.

On Sunday, August 13, Rev. Los preached his installation sermon with the theme: "A Prayer for a Powerful Church", based on Ephesians 3:16 and 17.

He pointed out that we are but instruments in God's Hand, that we have to be humble and are only able to do the work in God's Kingdom if we are strengthened with the power of His Spirit. Then we would be a powerful church, filled with love toward God, each other, and the world. And since this is the church Christ wants us to be we were urged to work and pray together in the faith that He who has given us His Son will also give us His Spirit if we pray for it.

A special word of thanks is in order to the Rev. H. Eshuis, who during the time of our vacancy has served us as if we were his own church. We know and realize that he did not do it for himself but only out of love for God and His Kingdom.

May God bless both the Maranatha and the Covenant churches and their pastors and make them a blessing to this community.

a church member
Covenant Chr. Ref. Church
Woodstock, Ont.

CHRISTIAN REFORMED

Called

-to Peterborough, Ont., Rev. H.R. De Bolster of St. Catharines (Maranatha), Ont.

-to Edmonton (West End), Alta., as second minister, Rev. A.H. Venema of Brantford, Ont.

Accepted

-to Port Perry, Ont., Rev. Jacob Geuzebroek of Niagara Falls, Ont.

New clerks

Woodstock (Covenant), Ont. — A.G. De Weerd, R.R. 2, Tavistock, Ont. N0B 2R0.

Niagara Falls, Ont. — Mr. John Prinzen, 6503 Brock Street, Niagara Falls, Ont. L2K 1W4.

Ottawa (Calvin), Ont. — Mr. O. DeBoer, P.O. Box 5001, Station F, Ottawa, Ont. K2C 3H3.

London (Bethel), Ont. — Mr. L.H. DeKoter, 327 Crumlin Side Rd., London, Ont. N5V 1R6.

Communicating the Gospel

by Eva Burton

Miss Burton has worked with Wycliffe Bible Translators' branch in Vietnam and is presently in Wycliffe's Canadian office in Calgary, Alta. This is the first of four articles on communicating the Gospel.

God has communicated with man through creation, in history and by sending Jesus to earth. Many of his messages are recorded in the Old and New Testaments. And He is still communicating with men. Today, these messages are given to mankind by the spirit of God assigning the people of God to take the word of God with the message of salvation to the whole world.

And God will continue to communicate His message to people until the return of Jesus. It is not clear from Scripture how the reception of the message and His return are connected, but Luke 24:46,47 and Matthew 24:14 imply that there is a very real connection.

There are three major participants in getting God's message out to the people. The main participant is the Spirit of God which is the mastermind behind the scenes. It has the blueprint of the plan and knows all the stages it will need to go through on it's way to final completion.

The spirit of God gives power to the Scriptures so that they come alive as people read or hear them, and in this way the hearers are convinced of sin, of righteousness, and of judgment (John 16:8).

The spirit of God also assigns the people of God to various places and to various types of work, so the operation keeps moving at the right speed and the message keeps getting passed on.

Along with choosing the right people for the various parts of the operation, He also gives them gifts and abilities which will facilitate getting the task done with maximum efficiency (celestial efficiency, that is, not secular efficiency) (I Corinthians 12:11).

Besides choosing and gifting the people who carry the message, the spirit of God also gives comfort, teaching, and spontaneous information which may not have been known by them before (Acts 1:8 and Luke 24:49).

The word of God is also a major participant in communicating the message of salvation and is a most powerful instrument in the hands of the spirit of God. It is also the basis for the authority of the people of God who act as messengers.

Christ used the old Testament Scriptures as authority for resisting Satan's ideas for a counterfeit kingdom (Matthew 4:3-11), and He used the Scriptures as the basis for His own credibility (John 5:45, 47).

The word of God must take priority over tradition, Jesus said, and He pointed out to the Pharisees that when they put tradition above the Scriptures, the Word was useless in their lives.

Existentialists must also acknowledge the word of God. The disciples seeing that Jesus had risen from the dead, could not believe what they had just seen and heard. And when that happened, Jesus took them to the Old Testament Scriptures as the proof of the experience that had just boggled their minds.

The word of God was taught by Jesus as a basis for right living. And Paul taught the same thing. (II Timothy 3:14-17). The Word is the basis for all teaching, for all experience, for all training. It is the only absolute measureing stick for right living available to mankind.

Without the word of God, there would be no authority behind the message of salvation communicated by the people of God, and the spirit of God would be without His most powerfull instrument. When members of Wycliffe Bible Translators translate the Scriptures for people who have never had them, they are aware of the vital role that the word of God plays in communicating an authoritative message from God to people in their own mother tongues.

The people of God are also vital participants in delivering the message of God to mankind, and they may be assigned anywhere in the world by the spirit of God to do this work.

The qualifications of the people of God as communicators are not necessarily the same as would be looked for in the secular world, for they are to be servants (Mark 10:43), and some of their greatest communicating is done through their weakness rather than their strength (II Corinthians 12:9).

The people of God are chosen on the basis of their teachability and their aptitude toward obedience. They are trained by the spirit of God, and the chief training ground is built around the commands that are given in Scripture (John 15:3). Anyone who has obeyed the commands of Jesus has earned the right to tell others about Him. Then, too, their weakness is perfectly balanced by the strength of the spirit of God.

The authority for the message of salvation is grounded in the Scriptures and when members of Wycliffe Bible translators sign on with the organization they are recognizing the specific part Bible translation plays in communicating the Gospel. They are one group of the people of God, empowered by the spirit of God, bringing the word of God to people around the world who need to hear God speak to them in their mother tongues.

So God's message of the Gospel is being communicated by these three major participants, the spirit of God, the word of God, and the people of God. Without any one of the three, the other two are seriously crippled. But with all three, actively sharing in communication, people all over the world will hear the message of God's salvation.

Kijk op NEDERLAND

Groningen

How do you remember Groningen, that unique northern province of Holland? Do you recall its rich farmland and its boerderijen? Its century old towers and churches? It's canals? It's peculiar dialect? These are some of the things that make Groningen. They are its cultural marks that make it like no other place in the old country. The new apartment buildings and the new offices, the new industry and improved highways will not erase the special flavour of its visible history

Kijk op Groningen has captured the essence of Groningen in hundreds of dear, colourful photographs, some a full page and other smaller but neatly arranged with accompanying description.

The book is introduced by interesting articles about the towns and the country side, the farms and the houses (heerden en hoeskes), and about water and landscape. The rest of the exciting book is divided into six provincial sections and each town is represented by colourful pictures and brief description.

This worthwhile book is a gem for any Dutchman who has any interest in the old country, and of course, especially for every Grunniger. Kijk op Groningen is but one of the eleven books, on each of the Dutch provinces. Each one of them, I'm sure, will be as special as this one. Consider giving one of the collection, entitled Kijk op Nederland for Christmas. Your gift will be appreciated.

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Canada's translators will meet in Ottawa

Every year the city of Ottawa plays host to a number of international events. As the capital of Canada, the city is visited by kings and queens, presidents and prime ministers, and what seems to be an endless number of diplomats. The Fall of 1978 will see a very select group of people come to the city, a group which may not possess the international stature with which it is accustomed, but one whose work and message will truly establish a world of peace and brotherhood.

During the week of October 18-22 the Wycliffe Bible Translators of Canada will be holding its bi-annual conference. Some 100 members will meet to carry on the work of that individual from whom the organization derived its name. Like John Wycliffe, who was the first translator of the English Bible in the 14th Century, this modern organization is committed to the belief that the good news of Jesus Christ should be available to all men in their native language.

Wycliffe Bible Translators believes that the Great Commission "to go into all the world and preach the gospel" necessarily includes going to that part of the world which has been isolated by more formidable barriers than language. This includes some 200 million people who have never heard nor read God's message of salvation. The task is immense, for even 2,000 of the world's 5,687 languages do not have any written form.

To this end, Wycliffe translators, from 25 countries, currently work in more than 625 minority language groups in 29 nations; reducing languages to writing, teaching people to read and translating the New Testament. The work of the translators is, of course, very reliant on a great deal of support activity: pilots and mechanics to help them get to their villages, teachers, printers, builders, secretaries, agricultural specialists, medical personnel and numerous others.

The bi-annual conference provides the members a chance to review past work and to plan ahead for future endeavours. God has raised up the Bible translation movement at a critical time in history when modern linguistic scholarship and technology make doing the job possible. The conference, to be held in Ottawa, will enable interested Christians in this area to become acquainted with this vital work.

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CRWRC In Haiti

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Forced retirement

I would like to discuss a subject which has been very much in focus during the last half year or so and that is forced retirement at age 65. The present system of compulsory retirement from gainful employment at the age of 65 is considered by many to be obsolete and unrealistic. In our present age the life expectancy of people has increased greatly with the result that there are a number of people who retire at 65 and then live another twenty or twenty-five years. If the advances in medical science continue, we may well see the day that numbers of people will reach the age of 100 or more. The benefits of this longer life span are often marred, at least for some people, by compulsory retirement.

Some labor unions and industries urge retirement at age 60. Some people look forward to retirement, but a large percentage of workers who are still well would prefer to continue in some kind of productive work rather than to be put out into the sidelines for years of idleness and for many people — boredom. There is little gain in these added 15-20 years of life if we have to live them without meaning as a person. The added years given by medical science lose their glamour when people often have to live on rather meager benefits. They see their life savings fade away and they often must live in inferior housing or they are put aside in housing which is only for elderly people. They find themselves in a situation which is far from enviable.

There are a number of problems that have developed because of compulsory retirement.

Thought for the week

The family is life's closest and most important relationship. It's here that our theology and our concept of the Christian life is really put to a test. If we build our homes on Christ we are building on the rock and then our families can survive the domestic discords because we will be making a positive contribution to every member of the family.

There is this matter of boredom and aimlessness, a lack of purpose which brings many elderly people to the brink of depression. In a number of cases where the husband quits working and spends more time at home, there are new tensions between husbands and wives at a time in life when they're not able to make good adjustments. It has been suggested when people retire they should be able to work at a reduced pace. It's a bit foolish for the government to allow people over 70 to earn as much as they wish without reducing their social security, while a man at 65 who is still able to do some productive work may only earn a certain amount of money. We've become increasingly aware of the fact that it's not just the chronological age of a person but his emotional age and psychological age that counts. Some people are old at 50, others are young at 70. Some allowance must be made for this great difference in people.

There are various ways of measuring a person's age. You can measure his age by the calendar. Then there is also the physiological age which can be measured by a physical exam by a doctor. This may give an entirely different story. A doctor can say about one person, "He is very young for a 65-year-old man." Or, a doctor may say, "He is old for a man of 60." Then, we also can measure a person's age by his psychological approach to life. A great deal can be done to slow down the aging process of the body by drugs etc., but much more so by the approach that people take towards life. It's rather interesting to notice among older people the attitudes that they have towards the aging process.

When you visit in a nursing home or a home for the aged, you meet some people and they'll say, "I am old," and they usually look it. But you meet someone else who is the same age and he says, "I'm not really old yet." What's the difference between these two? The man who says, "I am old," looks at life and at the years that have gone by and he thinks in terms of how long his father and mother lived and then he says, "I'm old," because this is his approach to life. The man who looks at his life and says, "I'm not old," even though he may be 70, has a different viewpoint. He sees life more in an optimistic way. He thinks in terms of the years that still lie ahead and of the blessings that he enjoys. I would like to be among those who say, "I am not old," because that attitude toward life is so much more healthy.

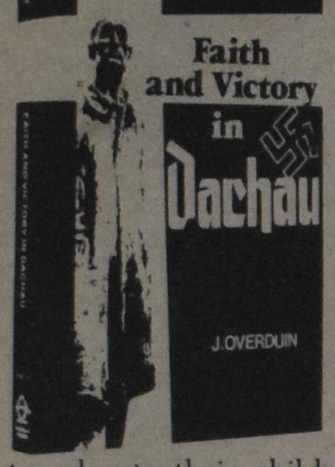
Then there is the other approach that people take and that is in the area of their physical life. A large number of people are walking, running, and riding bicycles. It's supposed to keep you young, at least it makes you look younger. It also affects a person's eating habits. Many people over 40 begin to be rather choosey about the food they eat. They're constantly saying, "Well, that has a lot of cholesterol in it, or that is too salty or spicey and it isn't good for you." This is a physical approach toward this aging process. You can't do too much about that aspect of it. You can do some by exercising and watching your diet, but the thing that really makes the difference is the approach that you take, the psychological approach.

If you think only in terms of being 60, 70, or 80 and in terms of your wrinkles and your graying hair or the fact that you've become bald or that there is this general slower pace of living; if you look at these things alone then you think of the tragedy of getting old. But if you think in terms of the accomplishments that you have made, the contributions that you are still making, the blessings that you still have, the joys of life that come each day anew, then there is something vibrant about it. I like to think of elderly people who have a good sense of humor and still have a twinkle in their eye and that look at life. They take an interest in the world about them. They take an interest in their grandchildren, not just to brag about them, but because they feel that they can still be of some service. When they look at life that way they live with a sense of hope and a sense of confidence. Then they aren't old!

So, it might be well for us to think in terms of measuring age in a different way than just by years. I'm not going to get into this matter of retirement at 65. I retired at age 65 and I'm happy that I did. I have no quarrel at all about this, but I do know that for some people it's very, very difficult to adjust to this kind of retirement. I think it is largely due to the fact that they have so few interests in life. As Christians, life can be rich every mile of the road, even the last mile.

Faith and Victory in Dachau

by **Jack Overduin**



Rev. Jack Overduin became one of the major figures to publicly resist the Nazis in their attempt to take control of the Christian day schools in the Netherlands. On Sunday morning, February 8, 1942 Overduin delivered a sermon on Matthew 5:11 and 12, emphasizing that it is the responsibility of parents, and not the state, to educate their children in the light of God's Word. If Overduin had changed the content of his sermon on that decisive Sunday morning because he saw a police interrogator and Gestapo agent sitting in the pew, he might have remained bodily free; but the Christian day schools and the spirit of the people would have been imprisoned.

This act of public resistance resulted in Overduin's imprisonment for almost two years. In the concentration camp in Dachau he was reduced from a healthy man weighing 180 pounds to a walking skeleton of 85 pounds, standing at death's door.

This is the story of his spiritual struggle with the Gestapo and Hitler's totalitarian state, and his incarceration in Germany's death camp - Dachau. **$6.95**

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This story Bible has been written for children 4 to 8 years old. Mr. DeVries makes the Bible stories come alive for young children. With the help of the illustrations by Hermine F. Schäfer, he imprints God's dealings with His people into the memory of children for all time. *Story Bible for Young Children* has been internationally acclaimed as a masterpiece. Not only has it received the highest praise, but it has also become the most read children's story Bible in the world. It has appeared in ten different languages.

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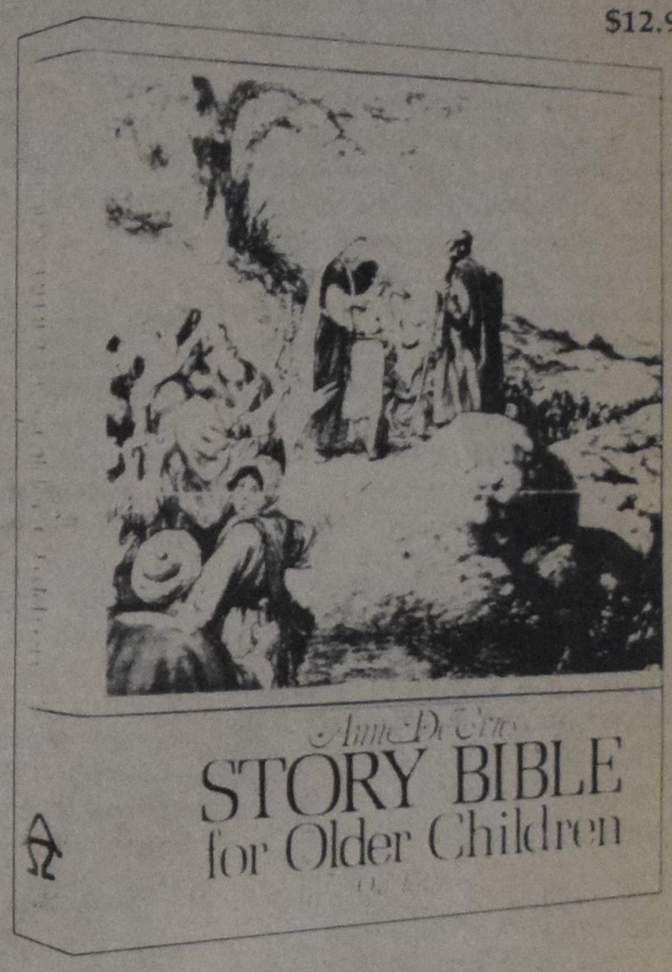

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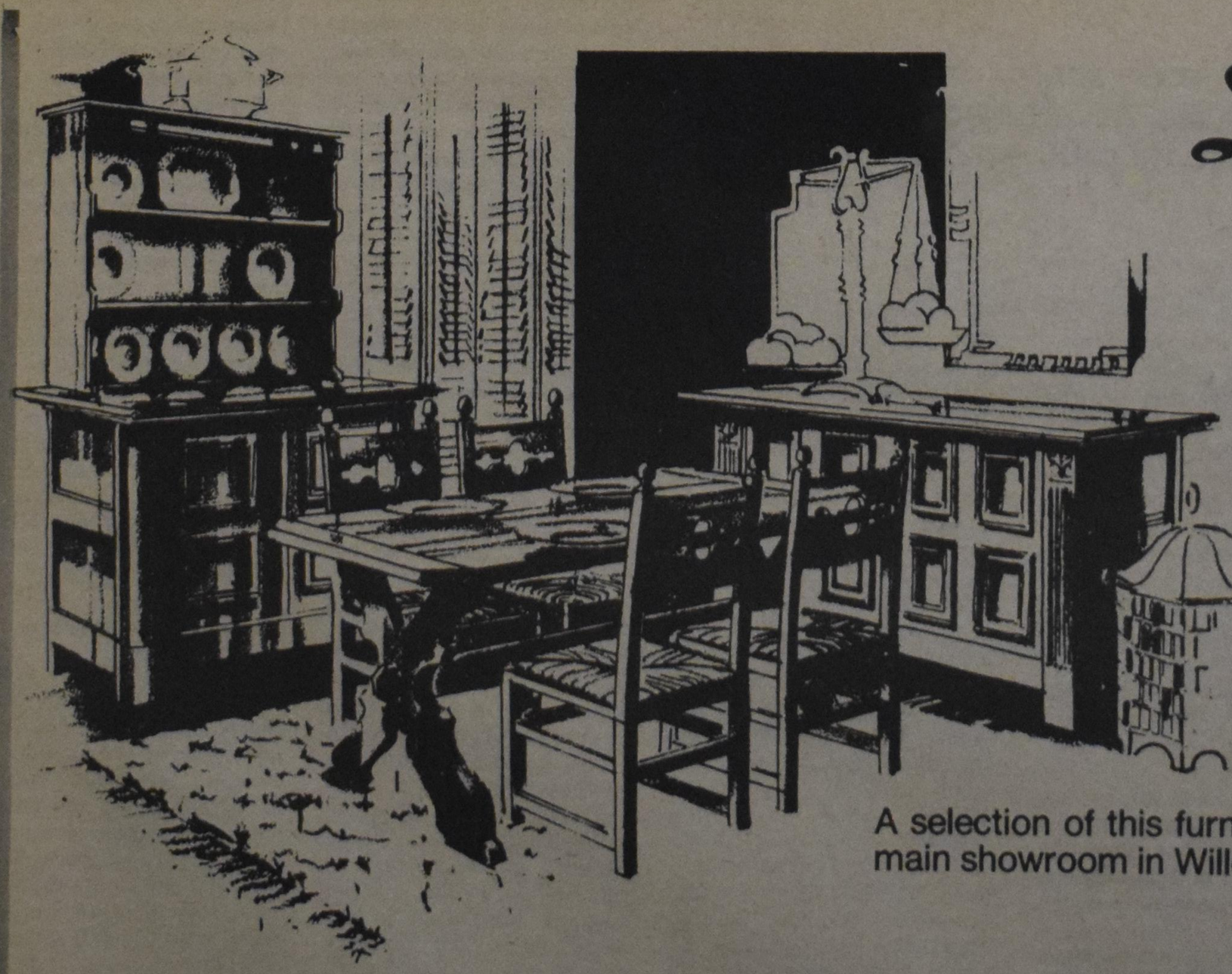

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Government hands-off policy or involvement?

by Ed Vander Kloet

Mr. Vander Kloet is executive secretary of the Christian Labour Association of Canada.

If you are in the habit of reading your daily newspaper, you will notice that, particularly during the past three years, a debate has been raging between groups which advocate less government interference in the economy and those who favour such involvement. Actually, this debate is not something new.

What can we as Christians contribute to the ongoing debate? In this article we can only sketch a few lines as to the role of government and pinpoint a few areas in which government involvement has been misdirected and ought to change in the area of social and economic developments.

Some basic principles

Almost a hundred years ago Abraham Kuyper, a well-known Dutch statesman, journalist and academic, developed an idea of the state which was quite radical and quite biblical. While he abhorred government intrusion in all kinds of areas of life, he at the same time maintained the positive role of government in the administration of public justice.

On the basis of biblical principles Kuyper maintained that each area of life (family, church, industry, school, etc.) had its own integrity and responsibility, and no other sphere had the right to lord it over any of the other spheres. A typical example of such unlawful intrusion we find in the Middle Ages when the Church sought to dominate all of life. For example, families which did not produce an adequate number of children were disciplined, scientists who taught that the earth revolved around the sun were silenced, Christians who held different convictions than those of the established church were persecuted, and even rulers faced the wrath of the papal authorities if they dared to disagree with the church's official policy. Not so many years ago the church still dominated life in strongly Roman Catholic countries such as Ireland, Latin America, Spain, Portugal, and even Quebec.

Whereas very few people today would advocate a church-dominated society, we nevertheless see different forms of domination in our modern world. In communist countries, for example, the state often lords it over all other spheres of life. As a result, the Soviet Union considers children state-property, schools are state-schools, industry is state-industry, and the sciences, too, experience the heavy hand of state ideology.

Who runs Canada?

In Western countries such as Canada there is undeniably much more freedom for the individual. But it cannot be denied that that freedom is severely threatened, not by the church or the state but by industry. Especially the large corporations wield immense power and influence in our western society. Our television programs and newspapers are often controlled by corporate interest and so are many of our colleges and universities. Indirectly, business also strongly shapes our family lives and, more directly controls government policy. The well-known economist John Kenneth Galbraith speaks of a "symbiotic" relationship between business and the state.

Particularly during the past ten years a large number of books have been written about Canada's dependence on foreign-controlled multinational corporations. Whereas at the beginning of this century genuinely Canadian products were well known and appreciated on world markets, Canada today has hardly an indigenous industry left. *The Toronto Star* of June 24, 1978 reported that of Canada's top 200 companies, 118 are controlled from beyond our borders, and that foreigners control 73 of Canada's electrical apparatus industry, 76% of oil and natural gas, 86% of chemical production, and virtually all of the giant auto and rubber business. Of all nations of the earth Canada is most heavily controlled by foreign interest.

This state of affairs has caused great concern among a large number of Canadian industrialists and economists. How can Canada possibly maintain its integrity as a national state if its economic life blood pulsates from centres outside of its own borders? And how can the government, called to administer public justice, retain its own integrity when it is threatened at the same time by sanctions and retaliations from companies abroad? Furthermore, how can the other spheres of life such as the arts, schools, media, escape the heavy hand of the giants in industry?

Sphere sovereignty as envisioned by Abraham Kuyper certainly never meant that the industrial sphere can do as it pleases anymore than any other sphere. Maintaining public justice inevitably means that the government must call to order those institutions and organizations which lord it over others. Take for example the heavy pollution of our air and waters. Any industry guilty of those practices must be called to order by the government and such interference by the government is not an infringement of the freedom of that particular industry. On the contrary, it is that industry which infringes on the freedom of citizens and their right to clean air and water. If they abuse their freedom, government measures to stop such infringement are not only necessary but wholesome.

Does our government bribe?

There is more, however. Not only do giant corporations, many of which are controlled from beyond our borders, rule our economy, but they also use production methods and produce goods which are detrimental to the national wellbeing. Take, for example, the automobile industry. The assembly line production method is probably among the most deadening of its type, preventing workers from using their own skills and talents, and placing them under severe regimentation in which there is hardly any freedom and initiative left. Several European automobile manufacturers, notably in Sweden and West Germany, have introduced entirely different methods which have restored workers to active participants who can use their own talents and initiatives. In North America, however, we continue to be guided by the Old Ford philosophy of paying people high wages at the expense of daily drudgery. Yet the federal and Ontario governments just recently concluded a deal with the Ford Motor Company in which Ford promised to build an engine plant in Ontario rather than in Ohio providing "work" for approximately 2,000 workers. In return for this promise Ford will receive no less than $68 million from these two governments together. When one hears about such deals, the question arises: "Could our government not have spent this money much more wisely by encouraging Canadian-owned, small industries which employ more humane production methods and which manufacture products that will truly benefit the consumers?"

It would certainly appear that in this particular instance, as in so many others, government stimulation and interference are badly misdirected. The Ford Motor Company is not only an American firm, but it is also an extremely wealthy corporation which has simply been bribed with a gift of $68 million in return for investment in Ontario rather than in the United States.

We must ask ourselves whether we really need a never-ending stream of gadgets and products that benefit no one. John Kenneth Galbraith, whom I referred to earlier, once remarked that we can choose between ten different kinds of underarm sprays, but that much needed social services are often hard to obtain in our western world. Is this because we, as consumers, demand such products or is it because we have been hoodwinked by clever advertizing into buying more and more of the same useless products?

Some different approaches

It would be relatively easy for our government to stimulate healthy, Canadian, industrial development. We badly need small-scale industries which give workers (the providers of labour) at least as important a role to play as the investors (the providers of capital). Industries, moreover, which make products that are durable and genuinely needed and which utilize the more traditional materials such as linen, wood, wool, steel, etc. and which are much more labour-intensive than the highly automated and mechanized industrial enterprises which now play such a dominant role in the Canadian establishment. One prime example of an industrial branch where radical changes could be introduced is the petro-chemical field. Since the end of the Second World War, the petro-chemical industry has undergone a meteoric development. Countless products, formerly made of leather, linen, cotton, wool, rubber, wood and steel, are now manufactured from synthetic materials such as plastics, detergents, and synthetic fibres. This industry has a built-in tendency to proliferate since the processes involved generate a substantial amount of waste which, in turn, almost invariably is converted into a large number of byproducts.

That development has at least three serious consequences. In the first place, it has become increasingly evident that many petro-chemical products are considered to be the main cause of the alarming increase in cancer. For this reason, PCB, DDT and other chlorinated hydrocarbon insecticides had to be banned from the market.

Secondly, as we all know, the petro-chemical industry heavily depends on an abundant supply of crude oil and gas, since its products are extracted from these fuels. During the past five years we have become painfully aware of the limits of such supplies. Our indiscriminate use of the earth's resources now boomerangs on us that it threatens society with the depletion of the traditional energy resources within the next two generations.

In the third place, the petro-chemical industry is extremely capital-intensive. It employs a comparatively small number of workers and causes severe unemployment in those industries which still manufacture products from traditional materials.

It is obvious that the government cannot change this development overnight. But it certainly could stimulate by means of tax incentives those industries which adhere to certain biblical norms as to how it relates to its own employees, how it treats the environment and how it produces genuinely needed goods and services to society. It would appear to this writer that such a government stimulation is perfectly legitimate and very much needed.

Government as reconciler

Another important area where we need government legislation is the labour relations field. It is true that the various provincial governments as well as the federal government provide conciliation services whenever business and labour are locked in an unresolvable dispute. But conciliation can only go so far and when the conflict cannot be solved, the two parties are left on their own to slug it out. The CLAC recently experienced this when, after eight months of negotiations (including the help of a government conciliation officer), it was faced with a totally unjust and stubborn attitude of the employer.

"... for he [governing authorities] is God's servant for your good." — The Bible

Ford Motor Company has been offered $68 million by the federal and provincial governments combined if it would locate its plant in Windsor instead of Ohio.

Some time ago I wrote an article on this situation where the CLAC was forced to go on strike. Here, the government takes the position that the dispute must ultimately be solved via a conflict. While it is true that many strikes are premature and even unnecessary, it is equally true that a number of industrial disputes are the outcome of endless negotiations in which the government refuses to interfere. Certainly, a civilized society such as ours should be able to divise ways and means in which such a dispute can be submitted to outside, object arbitration. However, other than in certain essential industries such as hospitals, no such avenue for settling a dispute exists.

For quite a few years now the CLAC has brought the matter of just government involvement to the attention of our federal and provincial governments. The CJL Foundation has done the same thing on the political front. It is obvious that we cannot forever shrug off these problems and remain neutral. We appeal to all those who confess the name of Christ and who believe that His Word is relevant to all aspects of life to join organizations which wish to live obediently.

There is little danger in our Western countries that the church or the state will begin to dominate all of our lives. But, unless our government will again understand its God-given task to administer public justice, we will increasingly be subjected to the influence of a powerful industrial establishment which will decide what we shall eat, drink, where and how we shall live.

How shall we then live? By discerning and testing the spirits which so much control our society and by choosing to be guided by the Spirit of God which gives us a new life in Jesus Christ.

FORETHOUGHT: Sharing ideas for action in municipal politics

For many of you, (in Ontario), November means election time for municipal, and regional governments and Board of Education. We should share ideas and plans that we may have so that we can help one another in our political outreach in these areas. We hope to come with some concrete suggestions for involvement but we also want to print yours. Please make sure your ideas are to the point and very discriptive as to how you plan something.

Thank you for your help!
Ben Vandezande
99Niagara St.
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International Reformed Faith Association is 25 years old

by Arie Van Eek

Mr. Van Eek is executive secretary of the Council of Christian Reformed Churches in Canada.

On August 21-23 the International Association for Reformed Faith and Action (IARFA) sponsored its first conference in North America. After 25 years of quiet study and work, its anniversary conference in the facilities of Reformed Bible College in Grand Rapids, Michigan bore the weight of thankful reflection on its past services and careful planning for its future program.

As a non-ecclesiastical, non-academic association of people,IARFA is deeply committed to spread the Reformed faith and stimulate the translation of vision into action around the world. It has concentrated on helping young and small minorities of evangelical Christians to deepen and broaden their grasp on a biblical perspective for radical Reformed living.

It has effected this goal in several ways: translating important Reformed study materials into several languages (Japanese, Korean, Spanish), distributing literature to weak churches in Eastern Europe, sponsoring lecture tours in Latin America, Spain, and Portugal, attracting Christians from divergent traditions to Biblical study conferences on specific issues, and publication of significant papers under one theme in the International Reformed Bulletin.

The theme of the biennial conference for 1978 was "God's people as ferment", taken from Matthew 13:11 and Luke 13:21. Eight speakers from Asia, Europe and America developed the biblical concept of God's people as the yeast that permeates the earth. The "how" of the Christian presence in the world was the focus of concern in every conferee's mind. The particular context of work and witness in each of ten countries represented made intensive discussion difficult. Getting in touch with each was in itself already a very worthwhile learning experience.

Aspects of the Kingdom-in-the-world were developed among biblical lines by theme-speaker, Dr. W. Stanford Reid, expositor Dr. P. Edgcumbe Hughes and five topical addresses. Rev. Aaron Kayayan analyzed the Christian in a secularized society, Rev. Basan Madany led us in a study of the Christian in a Muslim Society, Rev. Neville L. Koch introduced the Christian in a multi-religious society, Rev. Paul Szto spoke about the totalitarian state and Bonnie Greene analyzed Christian responses to an affluent society.

Dr. Gordon Spykman summarized the wide-ranging lectures with characteristic clarity. He followed this up with a sampling of issues which God's people face as they spread Christ's Gospel.

a. How to do justice to the "already" of the Kingdom of God in tension with the "not yet" of it.

b. How to avoid opposites of triumphalism and quietism

c. Develop strategy for outreach that works out redemption.

d. How to understand other religions without compromising the radical, spiritual, antithesis of faith against unbelief.

e. Develop the Resurrection model of confronting the world of false faiths.

f. Clarify the task and goals of the IARFA in cooperation with other agencies for Reformed faith and action.

g. Clarify the relationship of faith to action.

h. Avoid defining Christian renewal as only or primarily personal or structural.

i. Reject the false delimiting of Christian witness as individual in distinction from communal.

j. Overcome the reduction of religious proclamation to the task of the organized church.

The conference was itself part of the ferment that is God's people. The studies deepened the participants' desire to reforming engagement with the world. The reader of this meager report is invited to join the effort by subscribing to the quarterly Bulletin ($3.00/year), becoming a member of IARFA ($5.00), distributing sample Bulletins to prospective supporters of the Bulletin, or channeling inquiries via the office of Dr. Paul G. Schrotenboer, 1677 Gentian Drive, Grand Rapids, Michigan, 49508.

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Geloof

U kent het trio: geloof, hoop en liefde. Nu, eerst wil ik iets zeggen over het geloof. Het geloof is geen loutere verstandszaak. Het is al evenmin zonder meer een gevoelskwestie. Calvijn definieerde het geloof eens als volgt: geloof is de kennis aangaande Gods genadige gezindheid jegens ons. Dat is bijbels. Israel, het oude bondsvolk kende God met het hart. Daarom konden de psalmisten ook zo gevoelvol zingen over Gods huis. Ze jubelden hun liefde uit over Gods inzettingen en Zijn rechten. Rechten des verbonds! Zij namen geen kennis van het Woord Gods. Zij namen het nog veel minder voor kennisgeving aan. Neen, zij hadden er kennis aan! Het deed hun hart opspringen van vreugde. Zij bezaten een hartelijke kennis. Dat hartelijke geloof moeten wij allen bezitten. Zonder dat komen we niet van de hatelijke zonde af.

Wij moeten de Here Jezus kennen met het hart. En het zal een kennis in liefde moeten zijn. Anders rust de toorn van God toch nog op ons. Het hart van de mens beslist. Kennen met het hart en ook vertrouwen met het hart. Het ware kennen, weten, en het ware vertrouwen strijden als het ware met elkaar om de voorrang. Geloof is niet alleen weten, maar ook vertrouwen. Het is om zo te zeggen: vertrouwend weten en wetend vertrouwen. En het is zo bij mij. Het laatste moet er bij. Kan ik zekerheid hebben van Gods genade in Christus zonder dat ik zelf ter zaligheid in die genade rust? Is er verstandelijke overtuiging van Gods eeuwige ontferming mogelijk zonder dat ik ook op die ontferming ter zaligheid vertrouw? Nee, natuurlijk niet, daar is van Gods eeuwige genade geen zekerheid te krijgen dan een zekerheid die dat vertrouwen insluit.

Als God iets tegen ons zegt dan hebben we volkomen zekerheid. Dan kunnen wij ons op wat Hij gezegd heeft verlaten tot in de dood. Dan kunnen we daarop aan zonder enige twijfel. En dan moeten we ons daarop ook volkomen verlaten.

Kennen en vertrouwen mogen geen ogenblik van elkaar losgedacht worden. Duidelijk komt dat uit in het woord dat in het Oude Testament gebruikt wordt voor geloof en geloven. De stam van dat woord is bekend uit het woordje 'amen' waarmee wij ons gebed besluiten. Dat betekent waarheid, vastheid, het zal waar en zeker zijn. Geloof is dus naar het Oude Testament vastheid hebben, zekerheid hebben, grond hebben, ergens in rusten, door iets gedragen, gesteund worden. Het is niet slechts de overtuiging hebben dat ik de dingen zie zoals ze zijn maar met mijn hele hart daarop vertrouwen, daarin rusten. Dezelfde betekenis vinden we ook in het Nieuwe Testament:

Nu komt er in het Oude Testament nog dit bij: Hetzelfde woord dat in het Oude testament voor geloof gebruikt wordt, wordt in een ietwat andere vorm ook gebruikt voor de waarheid. Als er van God gezegd wordt dat Hij de waarheid is dat wordt er over Hem gesproken als de Amen. De waarheid die het geloof omhelst is dus de vaste grond waarop ons leven rust. Het is niet slechts de overeenstemming tussen mijn denken en de werkelijkheid maar het is de vaste grond van mijn leven. Geloofszekerheid is dus het gevonden hebben van de waarheid en de waarheid is de vaste grond. En daarbij moeten we iedere gedachte afwijzen alsof er enige zekerheid van Gods eeuwige genade als louter verstandelijke overtuiging te verkrijgen is zonder dat het hart daarin vrede vindt.

Geloof is immers aannemen wat God zegt omdat Hij volkomen betrouwbaar is en daar op vertrouwen. Dus, wat Hij zegt, aannemen met ons hart. Het verstand heeft er wel mee te maken, en het gevoel ook, zelfs dé wil, maar het is toch bijbelser om er een harte-zaak van te maken.

Aannemen (kennen) en vertrouwen. Het is jammer dat men nu eenmaal de dingen aitijd na elkaar moet zeggen. Men kan geen twee dingen tegelijk zeggen, dat zou hier eigenlijk moeten gebeuren. Want dat wat de inhoud is van dat aannemen, dat kennen, dat weten, is tegelijkertijd de inhoud van het vertrouwen. Zo wordt het geloof een kennend vertrouwen en een vertrouwend kennen. Rusten in Gods openbaring , er 'Amen' op zeggen. Wat een kennis van Gods genadige gezindheid jegens ons, en daarop vertrouwen met ons hele hart. Dat is geloof!

Een ander geloof bestaat er eigenlijk niet. Het zou schijngeloof moeten heten. Of een oneigenlijk geloof. Onzekerheid. En de Here Jezus wil juist dat wij aannemen wat Hij zegt zonder mankeren, zoals Thomas het ook eindelijk deed en zei: Mijn Heer en mijn God! Hij beleed Gods genadige gezindheid jegens hem. Persoonlijk, met mond en hart!

J.VanHarmelen

Wij lazen voor u

Treuren zonder hoop?

Liever geen bezoek, geen bloemen . . . maar daarna? door Minke Van Rysdyk. Uitgave J.H. Kok, te Kampen, tweede druk, 1977. Gerecenseerd door Johan D. Tangelder.

Wat is verdriet? Hoe ervaren de mensen het? Wat betekent het om een weduwe of weduwnaar te zijn? Hoe staat u tegenover het verlies van een vader, moeder, echtgenoot of vrouw? Hoe verwerkt u het gemis? Veel mensen weten niet wat te doen in hun verdriet. Ze zijn verslagen wanneer er een dergelijke tragedie in hun naaste familie plaats heeft.

Bij de voorbereiding voor een series radioprogramma's over dit onderwerp voor de NCRV in Holland sprak Minke Van Rysdyk met veel mensen die een verlies in hun familiekring hadden meegemaakt. Zij vertrouwden hun gedachten over hun verdriet aan haar toe in de hoop dat hun ervaringen anderen zouden kunnen helpen.

Ik ben dankbaar voor de publicatie van dit boek. Dominee zijnde, heb ik mezelf vaak afgevraagd: Hoe kan ik troosten? Hoe kan ik gemeenteleden bereiken die een vrouw, man, of een kind verloren hebben? Woorden schijnen onvoldoende in een crisis situatie. Ik heb me ook afgevraagd wat de rol is van de gemeente. Hoe kan de gemeente ingeschakeld worden in dergelijke omstandigheden? De ondervraagde mensen gaven de kerk of de dominee niet een erg hoog cijfer voor wat betreft troost in hun verdriet. En de schrijfster haalt de tekst uit I Cor. 12:26 aan waar staat: ''Als één lid lijdt lijden alle leden mee'' óm de stelling te verdedigen dat niet alleen de dominee en de ouderlingen, maar de hele gemeente ingeschakeld zou moeten zijn. Maar zij zegt ook dat ondanks de vele mooie preken over deze tekst, de werkelijkheid veel te wensen overlaat. En dit komt niet uit gebrek aan bereidwilligheid maar eerder uit een gevoel van hulpeloosheid. De oorzaak? De schrijfster stelt vast dat de moderne mens niet met de dood geconfronteerd wenst te worden. (cf. pg. 78, 79).

Een uitdrukkelijke vraag rees bij Minke van Rysdyk: ''moeten kinderen begrafenissen bijwonen?'' Het antwoord is ambivilent. ''Indien mogelijk,'' zegt de schrijfster, ''zou het kind zelf moeten beslissen of het aanwezig zou willen zijn of niet.'' (pagina 43). De vraag of kinderen aanwezig zouden moeten zijn of niet is speciaal westers. Ook de poging om de gesprekken over dood te weren uit conversaties en zelfs uit preken is onbekend in het oosten.

Ik heb veel begrafenisstoeten gezien van armen, waar de kinderen de kist van een broer of zuster hielpen dragen. Gewoonlijk loopt een jong kind voorop in de stoet, terwijl het een kruis draagt. Ook doet men daar nog aan waken. Het dode lichaam wordt thuis, in een hut of funeral home opgebaard voor een paar dagen en de hele familie helpt bij de dodenwacht die 24 uur per dag duurt terwijl men om beurten wakker blijft. Verdriet is een gemeenschappelijke ervaring in de Philipijnen.

Ja, ik verwelkom Minke van Rysdyk's goed geschreven en gevoelige bijdrage over het moeilijke onderwerp over sterven, dood, en bijstand in verdriet. Ik hoop dat velen het boek zullen lezen, we kunnen er allemaal wat van leren. Goede raad wordt gegeven hoe men in tijden van verdriet kan helpen.

Hoewel ik het boek uitstekend vind en aanraad om het te lezen, heb ik één ernstige klacht. Waar is de hoop van het evangelie? De mensen die over hun verdriet vertelden schenen niet veel bemoediging te ontvangen uit hun christelijk geloof en de schrijfster vertelt ons ook niet veel over de hoop die ons geboden wordt door de opstanding en verrijzenis van Christus.

Zegt de apostel Paulus niet; ''Maar ik zou u niet onwetend willen laten, broeders, aangaande hen die ontslapen zijn, dat u niet rouwt als hen die geen hoop hebben.'' (I Thess. 4:13) Is God niet de God van alle vertroosting? (2 Cor. 1:3). Ik geloof het zeker!

Bouwland in British Columbia gespaard

door Alyn Edwards, Westerse Correspondent, Canadian Scene.

Een van de meest vruchtbare en schilderachtigste gedeelten van West Canada is het resultaat van de toepassing van Nederlandse expertise en Nederlands kapitaal voor het oplossen van een Canadees probleem. Het is allemaal begonnen in 1948, toen de rivier de Fraser tijdens de voorjaarsdooi hoog steeg, door dijken van onvoldoende sterkte heen brak en een groot gebied in de vallei van de Fraser overstroomde.

Een van de stukken overstroomd land was een gebied van 3,200 hectare, 40 km ten oosten van het centrum van Vancouver, en het eigendom van een schietvereniging. Enkele leden van de vereniging namen contact op met een Nederlandse advocaat, Jan Blom, die toen in Vancouver was, en zeiden dat zij het land wilden verkopen aan iemand die de beschikking kon krijgen over de expertise en de technische kennis om het droog te leggen en het weer voor de landbouw geschikt te maken.

Jan Blom was door de Rotterdamse Kamer van Koophandel naar Vancouver gestuurd om te zien of het aanbeveling verdiende een handelscentrum in de stad te vestigen. Hij keerde terug met de conclusie dat men geen handelscentrum moest vestigen, maar om aan te bevelen dat men het overstroomde land, waar hij in een kano overheen gevaren was, zou kopen.

In 1951 bracht men in Nederland 2 miljoen bij elkaar en men zond Nederlandse ingenieurs naar B.C. Twee jaar later had men nog I miljoen dollar meer nodig en ook dat kwam zonder moeite bij elkaar. In dat jaar begon men de vruchtbare grond in cultuur te brengen; het land was toen beschermd door nieuwe dijken en pompstations. De streek lijkt in vele opzichten op een Nederlands landschap, met kanalen die door de rijk-bebouwde landerijen lopen, en met keurige boerenwoningen, en pompstations van Nederlands model bovenop forse dijken.

Jan Blom is nu 71 jaar oud en de Pitt Polder Maatschappij die hij 30 jaar geleden heeft helpen vormen, staat nu op het punt om de boerderijen te koop aan te bieden, waarbij dan de huidige pachters de eerste rechten tot aankoop zullen hebben.

Het land van de Pitt Polder is om zijn vruchtbaarheid beroemd en men verwacht dat op het grootste deel ervan de families actief zullen blijven die het al zo lang bewerken, sommigen al wel 25 jaar.

Begint u doof te worden?

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Gods grote gezin

Onze kerk als christelijke gemeenschap

Drie gezinnen van de Christian Reformed Church te Williamsburg, Ont. verloren kort geleden elk een zoon. Rev. Schalkwyk, predikant in deze gemeente, schrijft hoe de gemeente hem en zijn familie tot troost is in deze moeilijke dagen.

door Rev. Leonard Schalkwyk, predikant te Williamsburg, Ontario.

Calvinist Contact vroeg me om in het Nederlands een artikel over onze kerkgemeenschap te schrijven, vooral in verband met het heengaan van onze zoon Neil. Hier spreek ik dan ook voor mijn vrouw en andere kinderen. Eveneens voor het Kooistra gezin (die Henry moesten missen). Ik zou nog andere namen uit de gemeente kunnen noemen, die hetzelfde beleefden, toen een geliefde naar de hemel ging. Dan moet ik daar ook bij insluiten de vele bekende en onbekende lezers van Calvinist Contact, die iets dergelijks moesten meemaken.

Kort nadat onze zoon was heengegaan hadden we het voorrecht om deze zomer vier weken in West Canada door te brengen. Toen we op Vancouver Island bij het eerste huis van onze vorige gemeente aankwamen en de inwoners naar buiten kwamen was het alsof we familieleden ontmoetten.

De band van het bloed van Jezus trok overal sterk. Tegenwoordig wordt vaak de term gebruikt ''God's familie''. Overal waar we kwamen vonden we familie, niet in het minst in Neerlandia, waar onze dochter Rita deze zomer trouwde.

Op die reis langs verschillende gemeentes, leerde ik deze les: ''Vaak wil Jezus troosten *via andere leden van Zijn lichaam''*. Als predikant heb ik vaak gezegd tegen bedroefden: ''God zal U troosten, als u uw hart openstelt voor Hem''. Dat is waar, maar het is niet de hele waarheid. Nu zie ik, dat God bepaalde troost weerhoudt, als we *niet* ons hart willen openstellen *voor mede-kerkleden*.

Dat is een vernederende ervaring, vooral voor een predikant.

Je bent gewend om de problemen van anderen aan te horen, maar voor je gemeenteleden ''kun je toch moeilijk je eigen problemen noemen''. Die uitdrukking heb ik vaak van collega's gehoord en ik stemde in.

Nu ben ik daar niet meer zo van overtuigd. Natuurlijk moet wijsheid betracht worden en kan men niet met zijn hart op de tong lopen. Maar dat is wat anders dan je afsluiten van datgene wat de Here ook aan een predikant wil zeggen *''via zijn schapen''*.

Toen kwam de slag van het auto-ongeluk en daar stond ik, kennelijk om hulp verlegen. Nu moest de dominee en zijn gezin ''opgevangen'' worden- en plotseling waren we één met de kudde we werden geholpen net als een ander zou geholpen zijn. Terwijl wij onthutst neerzaten, kwamen moeders van de gemeente binnenlopen om bedden op te maken, de was te doen, eten te brengen, cake te serveren. We hadden de hele dag bezoek.

We werden gedragen op gevouwen handen, de voorbede die ons overal omringde. De telefoon ging vaak, het postvak begon over te lopen, brieven uit vorige gemeentes, overal vandaan. Van mensen, die we kenden en van mensen, die we niet kenden. In een brief stond: ''We cried with you. We hurt with you.'' Een ander schreef: ''De Here heeft ons getroost door uw bezoeken, toen wij onze zoon verloren. Wij smeken de Here U nu die troost te geven in uw eigen smart.'' We werden bedolven onder de liefde van Gods kinderen. Door het harttelijke meeleven van vele collega's werd de begrafenisdienst een gloriedienst.

Natuurlijk waren er wel enkele ''harde troosters'', meer pessimistisch aangelegde kinderen Gods, die waarschuwden: ''Wacht maar, nu is het alles nog als in een roes, maar straks, over enige tijd, dan gaat het verlies pas echt pijn doen''. In Alberta legde ik dit voor aan iemand, die twee jaar geleden zijn teenage dochter op haar school-graduation avond verloor, doordat ze neergeschoten werd. Hij zei: ''De Here draagt ons nog steeds, niet in het minst door het contact met andere christenen.''

Toen ik weer in Williamsburg was en vanaf de kansel de gemeente rondkeek, dacht ik dankbaar ''De Here heeft me door jullie geholpen tot nog toe; Hij zal ons ook samen verder dragen, door zijn Woord en Geest. Ik heb jullie harder nodig, dan jullie mij.''

Als nooit tevoren, trilt mijn ziel, als ik voorlees: ''I believe in the communion of saints'': ik geloof in de gemeenschap der heiligen. Ik ben zo dankbaar, dat ik behoor tot ''God's gezin''. Wat zal het goed zijn, straks bij de ''familiereunie''! Wat een weerzien zal dat wezen. Maar het heerlijkst is: Daar zien wij Jezus!

Vertel ze de waarheid omtrent Canada's nieuwe immigratiewet voor zij van huis vertrekken.

Canada heeft thans een nieuwe Immigratiewet.

En het is nu zo dat een ieder die wil immigreren of Canada wil bezoeken om er te studeren of te werken alles in orde moet maken alvorens te vertrekken.

Als zij dat niet doen kan het zijn dat zij moeten terugkeren om de zaak in orde te brengen. En dat zou de grootste teleurstelling van hun leven kunnen zijn.

En hier begint nu Uw taak. U bent degene die zij vertrouwen. Het is Uw taak ervoor te zorgen dat zij de juiste inlichtingen verkrijgen alvorens zij vertrekken.

Zend hun dus alle inlichtingen die zij nodig hebben.

U kunt de feiten bij elk Canadees Immigratiebureau verkrijgen. Ook kunt U Uw geliefden vertellen contact op te nemen met het Canadees Regeringsvisumbureau in de plaats waar zij wonen. De juiste inlichtingen worden daar gratis verstrekt.

Canada's Immigratiewet is gemoderniseerd. Deze is thans billijker en gemakkelijker te begrijpen. Mocht U nog vragen hebben omtrent het effect van de nieuwe wetten op Uzelf, Uw familie of Uw vrienden, vervoeg U dan bij het dichtstbijzijnde Canadese Immigratie-bureau.

Men is daar bereid U op elke mogelijke wijze te helpen.

Belangrijke Waarschuwing

Als U of een van Uw kennissen een ''blijvend inwoner'' van Canada is (een immigrant die geen Canadees staatsburger is) en het plan heeft om langer dan 183 dagen buitenslands te zijn binnen een periode van 12 maanden, dan kan het zijn dat een **Terugkerend Inwonersvergunning** nodig is om Canada weer binnen te komen. Voor bijzonderheden gelieve U contact op te nemen met Uw plaatselijk Canadees Immigratiebureau.

Employment and Immigration Canada — Emploi et Immigration Canada

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Help hen de grootste teleurstelling van hun leven te vermijden.

Gemeente Velsen©

de levensgeschiedenis van Pieter Vermeulen 29

door Gé Verhoog

Lang zijn beiden in de verstilde kamer, dan zegt Pieter: ''Mietje,nu pas voel ik hoe diep de nood van de mens kan zijn - nu pas kan ik anderen in nood begrijpen - als een zwaard door je ziel is gegaan...''

De volgende dag is er school alsof er niets gebeurd is. De meester staat voor de klas en het is de zwaarste dag van zijn leven.

Bij de juffrouw in de keuken zit Klaartje, haar gezicht is marmerwit. ''Ik wil haar nog even zien -'' lispelt ze.

De juffrouw aarzelt. ''Klaartje, zou je dit wel doen? De besmetting is zo groot, je hebt zelf een baby -''

Dan slaat Klaartje de handen voor haar gezicht. '' 't Is dood,'' stamelt ze, '' 't is ook - dood -''

Het is stil om hen heen. De kilte van de dood maakt mensen woordeloos. Dan trekt de juffrouw Klaartje naar zich toe en dan schreien twee vrouwen om hun leed dat hun ziel tot in de vezelen heeft getroffen. Dan worden in een onbegrijpelijk mysterie onverbrekelijke vriendschapsbanden gelegd tussen deze twee vrouwen.

Op de avond van de begrafenis wordt er heftig op de deur geklopt en staat Hannes voor de deur, blootsvoets en zwaar hijgend.

''Asdat de meester moet kommen, ons Truitje legt op haar uiterste, ze heb de pokken en nou moet de meester kommen -''

De meester schrikt even terug. Truitje thuis met die ziekte en dan dat grote gezin?

''Meester, kom dan!''

Na enkele minuten staat de meester bij het verveloze ledikantje, waar Truitje in haar ijlende koorts ligt.

''Is de dokter geweest?''

''Ja, ja,'' hijgt Teunis, ''maar wat geeft dat? De kinderen en de grote mensen sterven als ratten. U hebt altijd gezegd dat je moet bidden en dan kan ze beter worden, u hebt altijd gezegd dat een mens alles kan vragen - toe dan toch, meester!''

De meester ziet even rond. IJda zit als half versuft bij het bed, de andere kinderen zijn er niet.

''Hannes, we zullen bidden om herstel, maar we zullen God niet dwingen om haar herstel - dat heeft Hij in handen -''

Hannes is onbereikbaar voor verklaringen. ''De meester heb't zelf gezegd. Zondags heb ik 't ook gehoord - maar als ik 't vraag gebeurt het vast niet omrede ik vroeger zo gedronke heb. Maar als u bidt - toe meester!''

''Hannes, stil toch - dit is...''

''Ja, maar, als u 't doet, kijk toch eens naar dat kind, ze mag niet doodgaan, ik hou zo merakels veel van haar -''

Hoe kan ik hier zeggen wat en waarom een kind van God bidt, vraagt de meester zich af - ik kan hier niets zeggen. Hij ziet hoe IJda op haar knieen valt, hoe Hannes zijn knoestige handen samenvouwt en dan vouwt de meester ook zijn handen. ''Onze Vader in de hemel,'' bidt hij langzaam, ''hier zijn wij, uw kinderen, en we zitten in diepe nood. U vraagt zoveel van ons en wij vinden het zo moeilijk U te geven wat U vraagt - maar help ons toch aan U terug te geven wat U wilt hebben. Toch vragen we van U of we dit meiske mogen houden, we willen het zo graag, maar - Uw wil geschiede -''

Truitje hoort het niet, ze worstelt in de greep van de dood, maar deze ouders en de meester worstelen met God.

Na enkele dagen ziet de meester het dokterskoetsje over de zanderige wegen rijden, dokter Kaulbach ziet de meester en laat even stoppen.

''Dat meiske van IJda en Hannes ,'' zegt hij, ''ze wordt beter, er gebeuren nog wonderen - ik heb het niet durven hopen.''

Dan rijdt hij weer door, het is nog steeds druk. De meester ziet hem na, woordeloos. Dan vervolgt ook hij zijn weg. Er gebeuren nog wonderen - zelfs op deze Heide. God zij geloofd.

''Meester!'' De meester keert zich om. Magere Da, de vrouw van Rooie Nelis komt haastig op hem toe hollen met haar benige armen wild zwaaiend. De meester herkent in haar de onvrijwillige gast in zijn huis, toen haar Nelis zijn mes reeds in de hand had om zijn vrouw daar aan te rijgen.

''Meester, ik zie u nou net voorbijgaan en me man leit op z'n bed met de pokken en isie bang datie dood gaat en willie alsmaar dat u bij hem komp -''

De meester is de zijweg al ingelopen, volgt haar de houten schuur binnen waar Rooie Nelis op een matras op de houten grond ligt.

''Weet dokter Kaulbach dit al?'' vraagt de meester, ''dit kan zo niet blijven, hier moeten snel maatregelen getroffen worden.'' Het gaat door hem heen: zolang de mensen deze ziekte niet streng aanpakken en aan het besmettingsgevaar denken, hoe zal de epidemie dan ooit wijken? Ze leven er maar wat op los, met de gedachte dat zij precies weten wat ze en hoe ze moeten leven, maar in wezen zijn het een stel onnozele kinderen.

''Ik wil niet weg,'' jammert Nelis, ''ik wil niet dood, zeggu nou effe dat ik niet dood zal gaan, ik ben zo bang van magere Hein, ik hep de senuwe van 'em.''

''Ik kan weinig voor je doen, Nelis.'' Hij keert zich naar Magere Da, ''Waarom roep je de dokter niet? Meteen doen! Hier moet ogenblikkelijk wat gebeuren, anders krijgen je kinderen de ziekte ook.''

''Meester, praat nou tegen mijn!'' roept Nelis met uitpuilende ogen, ''zeg nou tegen me dat ik morgen weer kanaalgraver zal zijn, ik graaf liever zelf dan dat die doodbidders voor mijn gaan grave - '' In doodsangst staart hij de meester aan, het zweet gutst hem van 't gezicht. Zou het pokken zijn of worden? Het kan z'n doodsvonnis betekenen.

Da wrijft haar stakerige armen over elkaar. ''Nou staatie op 't punt naar onze lieve Heer te gaan,'' schreeuwt ze meewarig, ''waar mot ik nou straks van leve?''

''Mens, hou je bek,'' schreeuwt Nelis, ''ik ga niet dood, hoor je dat! Ik heb een kou bij me en dat is zometeen weer over -'' Hij zwijgt ineens, als kan hij hetzelf niet meer geloven. ''Meester, dat is toch waar, he?'' voegt hij er tam aan toe.

''Ik geloof niet dat je dood zult gaan,'' zegt de meester tot stomme verbazing van IJda, maar Nelis strijkt zijn trillende handen over 'n nat gezicht. ''U zegt -'' herhaalt hij, ''gaan ik niet dood?'' Hij tracht zich op te richten: ''As ik beter ben, drink ik geen druppel meer. Dan zal ik uw tuintje niet meer vertrappen, maar alle onkruid eruit weg hale - al me kindere magge naar school - en - en-''

''Ja, ja,'' knikt de meester, ''de weg naar de hel is met goede voornemens geplaveid.''

''De -'' stottert Nelis.

''Ja,'' herhaalt de meester, ''je bent een aardig eind op streek naar die plaats, dat durf ik je wel te vertellen. Nu ben je ziek, echt ziek en het zou geen wonder zijn als je niet in leven bleef -''

''Meester!''

''Maar ik geloof dat jij nog een kans krijgt, Nelis, '' de stem van de meester wordt plotseling doordringend, de lichte spot is verdwenen: ''Nelis, ik zie je soms wel eens in de dienst op zondagen; je kunt daarom weten dat Jezus Zijn kinderen niet haalt als ze niet klaar zijn - van tweeën één: of je sterft en gaat niet naar de hemel, of je wordt beter.''

''Ik wil beter worden,'' kiest Nelis hijgend van de zenuwen, ''ik zal nooit meer uw appelboom leegrove en ...''

De meester ziet in gedachten naar de zieke polderwerker voor hem. Een mens die z'n laatste krachten gebruikt om een accoord met de dood en het leven te vinden, die zelfs nu nog niet beseft, dat de weg die hij gekozen heeft niet de weg is tot vrede en geluk. Het is de meester, alsof deze Nelis de verpersoonlijking is van het merendeel der polderjongens: zorgeloos en ruw, direct bereid tot vechten, de messen bij de hand - spotters en vrouwengebruikers, maar als ze de dood voor zich zien staan zijn het allen mensen zonder stuur, zonder houvast. Of zijn zij het ook als ze leven en in hun drankzucht en zedeloos leven zwelgen? Is het een vlucht?

''Misschien krijg jij een kans een beter leven te beginnen, Nelis,'' zegt de meester, ''wie zal het zegge n? Je kunt weten dat God een mens niet zomaar op de wereld plaatst, al beweer je van wel. Alles heeft een doel en jij hebt je te schamen dat je tot nu toe alles zo hebt verprutst. Ja, ik ben hard terwijl ik zie dat je hard ziek bent. Maar ik kan niet anders tegen je zijn; sommige mensen moeten met de karwats hebben om iets te voelen. Het niet-voelen is het ergste. In de Bijbel staat een verwijt: Ik heb u geslagen en ge hebt geen pijn gevoeld. Dan ben je erg verhard, begrijp je en nu hoop ik dat je nadenkt over dit alles, denk niet aan de dood maar bid om het leven.''

Met wijdopen mond heeft Nelis dit aangehoord. Een afschuwelijke angst in zijn ogen.

''Ik zal de dokter waarschuwen,'' gaat de meester door. ''Je doet precies wat hij zegt, begrepen? En verder, kalm en bidt eens echt -''

Bij de deur hoort hij ineens de stem van Nelis: ''Meester, ik zal 't doen, maar ik ben zo'n zatlap geweest, ze moete me niet, zal u voor me - eh -''

''Natuurlijk,'' de meester keert zich nog even naar hem, ''ik ben gewend elke avond voor jullie allen te bidden. Anders zou ik het niet volhouden met jullie.''

Als hij reeds buiten is, vraagt Magere Da hem met een vreemde stem, ''Zal de meester bidden voor Nelis, al isie een zatlap?''

''Daarom juist,'' zegt de meester.

Als hij naar huis terug loopt, heeft hij het gevoel deze dag zware gevechten te hebben geleverd. Een loodzware moeheid valt plots op zijn schouders, als hij moet uitwijken omdat er weer een begrafenis voorbijgaat - een krakende wagen en een voortsjokkend paard; een heftig op zijn pruim kauwende man en huilende kinderen. De meester heeft zijn hoed in de hand genomen, wacht tot de schamele stoet voorbij is.

Kyrie eleison - erbarm U over ons - God in de hemel, erbarm U over deze nameloos jammerlijke Heide....

18 Het is maart achttien-honderd-twee-en-zeventig als de Oranjesluizen te Amsterdam gereed zijn; men noemt dit een grote stap in de goede richting en een zekerheid dat het plan:Amsterdam niet aan de Zuiderzee, maar aan de Noordzee, een goed einde zal vinden.

Bij de Noordzee wordt in deze jaren het zwaarste werk bevochten, de ontgraving vanaf de zee tot Zaandam met de sluisbouw en de havenhoofden.

De Oranjesluizen zijn goed bevonden, men heeft tijdens de bouw telkens moeten ondervinden hoe onberekenbaar de zee is. Het steeds opnieuw indammen en versterken heeft tenslotte de kracht van het water overwonnen en de Amsterdammers die de ontwikkeling van hun stad met intensiteit en meningsverschillen volgen, zien nu hun Oranjesluizen met trots aan, alsof zij deze zelf hebben gebouwd. De sluismuren zijn opgetrokken van hardgrauw met vlakke klinkers; de vloeddeuren in de schuts- en uitwateringssluis zijn van ijzer, alle andere deuren van grenenhout.

De jeugd zegt: ''Aardig sluisie, als je daarin zwiept hoef je geen leggende delden meer te hebbe.''

De heel oude mensen zeggen: ''Ik weet nog van me ouwe familie, dat de paalwormen binnen een jaar een sluisdeur opvraten.''

De hedendaagse generatie zegt: ''Zo is de afscheiding tussen Zuiderzee en IJboezem een feit geworden.''

De ingenieurs zien de gigantische plannen tot in de bodem.Niet alleen een kanaal maar het gehele westelijk IJ en de Wijkermeer zullen worden drooggelegd.

Wat het Noordzeekanaal betreft: de slikkers zullen dan werkelijk de slikkers zijn, want tot nu toe was het nauwelijks te noemen - maar het waterpeil is nu op grote afstand bereikt: men heeft de vaargeul als doel en het zand in de geul is zover uitgespit dat het water is bereikt. Straks zullen de baggermolens het werk verlichten.

Wordt veel land aan elkaar verbonden en nieuwe grond gewonnen: het kanaal zal voor altijd een moeilijke scheiding brengen voor de bewoners van de gehele omtrek want Noord-Holland wordt in tweeen gesplitst en het wandelen van de Heide naar Velsen behoort tot het verleden.

De juffrouw en de meester bezoeken als het kan de kerkdiensten in Beverwijk en kunnen tot achttien-honderd-twee-en-zeventig dit met de spoorlijn Haarlem-Uitgeest doen. De spoor stopt nu in Velsen, rijdt over een dam over het nog droge kanaal. maar na dat jaar zijn de werkzaamheden zover gevorderd, dat er van een droge bedding geen sprake meer is en men de vlakke spoorbrug in gebruik moet nemen. Het is een rechte brug zonder opbouw; ook is een voetbrug gebouwd, die veel gebruikt wordt omdat lopen geen geld kost.

Twintig maart wordt de voetbrug in gebruikt gesteld; het is een draaibrug met een breedte van ruim vier meter en de aangestelde brugwachter krijgt tot taak de brug open en dicht te draaien en immuun te worden voor de vele kritische aanmerkingen en voor de op het laatste moment overspringers en de stuurlui, die aan wal staan.

Wie echter de bouw van de pieren ziet, begrijpt niet dat men de strijd tegen de onuitroeibaar sterke krachten van de zee volhoudt en die zee tart door steeds weer de afbraak te vernieuwen en te verbeteren tot eindelijk met behulp van de kraan ''Titan'' men vaste voet in zee krijgt.

Zeven jaar na de eerste spade in het mulle duinzand en de eerste zes kilometer zijn doorgegraven met schop en kruiwagen. Het is nu najaar en de herfststormen doen veel angstige vermoedens opkomen. Is alles goed berekend? Zal men de brullende zee kunnen keren als de laatste duinenrij is doorgegraven en de sluis de weerstand moet tonen te bezitten?

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CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Announcement

A lot has happened in less than one week in our family. August 19, 1978, we could witness the marriage of our son, Henry and Alaine Riemersma. My wife said: "What am I glad that I could see this." A month before she could see her first great-grandchild and also see this child baptized. Then on August 22, 1978 about eight o'clock in the morning, suddenly the Lord took her into her heavenly home. In the afternoon of August 24, 1978 was the burial and then in the evening at eight o'clock another grandchild was born to John and Annie Hulst. The name of the baby is ZWANTINE ELLEN. The Lord has given, The Lord has taken, The name of the Lord be praised.
A. Helder, R.R. #1, Belmont, Ont.

Adoption

COOK: In His own way and time God has entrusted us with the care of MILON JANINE. She was born on September 1, 1976 in Dacca, Bangladesh and joined us two days before her birthday. Her grandparents, Mr. & Mrs. A.H. Cook (Burnaby) and Mrs. E. Colenbrander (St. Catharines) share our joy and thanksgiving.
John & Sarah Cook, Nigel and Elisa.

Notes of Thanks

BEINTEMA: We thank our children, relatives and friends for the many cards, flowers and gifts received, to make our 25th Wedding Anniversary such a happy one.
Henk & Ger Beintema, Brampton, Ont.

BOOTSMA: We like to thank our children, relatives and friends for making our 45th Wedding Anniversary such a happy and joyous day. Above all we give thanks to God for giving us these many years together.
Harmen & Trijntje Bootsma

HENDRIK KLAAS
VAN MEGGELEN

Since it is impossible to thank each of you, personally, we would like to express our thanks to many of you for your prayers, visits, letters and cards during the preceding time and after of meeting his Lord and Saviour.

Also thanks to Rev. J.J. Byker for the pastoral care taken preceding and officiating on the glorious occasion of the funeral service on July 29, 1978.

But most of all we thank our Heavenly Father who made all things well.
Yours in Christ
(Mrs.) Bep Van Meggelen-Vliegenthart and family

64 Irwin Rd.
Rexdale, Ont.
M9W 2P8

Getting married?
Place your ad with us
A free subscription will
be sent to you.

Births

BOSCH: John and Corinne are thankful to the Lord to have shared the birth of their daughter, CRYSTAL SYLVIA. Born on Sunday, August 27, 1978, she is a little sister for Erin Maria. Proud grandparents are Mr. & Mrs. D. Bosch and Mr. & Mrs. A. Van Dyk. Crystal is a great-grandaughter to Mr. & Mrs. J. Vander Meer, St. Catharines, Mrs. H. Bosch and Mrs. J. Van Dyk, The Netherlands. 904 Highway 8, Fruitland, Ontario, L0R 1L0.

LUYMES: With praise and thanksgiving to the Lord, August and Harriet Luymes are pleased to announce the safe arrival of their daughter, PATRICIA DIANE born June 13, 1978. A sister for Daniel and sixth grandchild for Mr. & Mrs. Herman Luymes of Lacombe, Alta. and second grandchild for Mr. & Mrs. George Noppers of Edmonton, Alta.

NIEBOER: With joy and thankfulness to God, we welcome into our family a daughter and sister, MICHELLE RENEE. Proud family are Harry and Sylvia Nieboer and son Mark. Thirty first grandchild for Mrs. Anne Nieboer, Fenwick, Ont. and second grandchild for Mr. & Mrs. Henry Joldersma, Hamilton, Ont.
74 Sherwood Forest Trail,
Welland, Ontario L3C 5X6.

Marriages

FEKKEN-WHITE: Mr. & Mrs. Eppo Fekken of Sarnia, Ont. are happy to announce the forthcoming marriage of their daughter ALICE to CHARLES, son of Mr. & Mrs. Wayne White of Petrolia, Ont. The wedding will take place D.V. on Saturday, Sept. 30, 1978 at 3:30 p.m. in the Second Christian Reformed Church of Sarnia. Rev. J. Kerssies officiating. Future address: 1631 Michigan Ave., Sarnia.

HARVEY-BORST: Mr. & Mrs. Donald R. Harvey and Mr. & Mrs. Ameling K. Borst are happy to announce the forthcoming marriage of their children, PHYLLIS and HENK. The wedding ceremony will take place, the Lord willing, on October 7, 1978 at 1:30 in the afternoon, in the West End Christian Reformed Church, Edmonton. Rev. E. Pols officiating. Future address: #405 10570-83 Ave., Edmonton, Alta.

JONGELING-PACKHAM: Mr. & Mrs. J. Jongeling of Hamilton, Ont. and Mr. & Mrs. Glenn Packham of Canboro, Ont. are happy to announce the marriage of their children, THEA MARIANNA and LYLE MOIR. The wedding will take place on Saturday, Sept. 23, 1978 at 3:30 p.m. in the Canboro United Church. Future address: R.R. #1, Dunnville, Ont. N1A 2W1.

NIEMANTSVERDRIET-WYBENGA: Mr. & Mrs. Nick Niemantsverdriet are pleased to announce the forthcoming marriage of their daughter, IRENE to GEORGE, son of Mr. & Mrs. Peter Wybenga. This celebration of love will take place, the Lord willing, Saturday, September 30, 1978 at 2:30 p.m. in the Second Christian Reformed Church of Edmonton, Alta. Rev. H. Demoor officiating.

SCHEERINGA-HENDERSON: Mr. & Mrs. William Scheeringa of Listowel and Mr. & Mrs. Carman Henderson of Palmerston are pleased to announce the forthcoming marriage of their children, BERENDINA SCHEERINGA and DOUGLAS ROBERT HENDERSON on September 29, 1978 at 7:00 p.m. in the Palmerston United Church. Rev. John Shearman and Rev. S.R. Henderson, Uncle of the groom officiating.

Marriages

VANDENHOF-SPEELMAN: Mr. & Mrs. W. Vandenhof and Mr. & Mrs. P. Speelman, all of Rexdale are happy to announce the marriage of their daughter and son, GRACE and JOHN. The wedding ceremony will take place the Lord willing on Sept. 23, 1978 at 2:00 p.m. at the Second Chr. Ref. Church of Toronto, Rev. H. Van Dyken officiating. Future address: 209 Taysham Cres., Rexdale, Ont.

VOS-SINKGRAVEN: Mr. & Mrs. George Vos of Acton, Ont. and Mr. & Mrs. Klaas Sinkgraven of Brampton, Ont. joyfully announce the marriage uniting their children, JANET and BERT. The wedding ceremony will take place, the Lord willing, Friday, September 22, 1978 at 7:00 p.m. in the Beth-El Chr. Ref. Church of Acton. Rev. J. Cooper officiating. Future address: Apt. 508, 40 Maria St., Acton, Ont. L7J 2C7.

ZANTINGH-OPTHOF: Mr. & Mrs. Joe Zantingh are pleased to announce the forthcoming marriage of their daughter, KAREN to BILL OPTHOF, son of Mr. & Mrs. John Opthof of Grimsby. The ceremony will take place the Lord willing on Sept. 23, 1978 at 7:00 p.m. in the Chr. Ref. Church of Smithville, Ont. Rev. John Zantingh of Dundas officiating. Future address: 407 Elizabeth St., Apt. 3, Grimsby, Ont.

Anniversaries

Emmen — Simcoe
1953 — 1978
On September 22, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents,

WICHER and HENNY HEUVING
(nee Bosma)

We hope and pray that the Lord will continue to bless them in the years to come. We are very pleased to have Opa and Oma Bosma here from Emmen to celebrate with us.
Their thankful children:
Jennie and Pamela — Stoney Creek
Harry — Stoney Creek
Cecil
Norma
Ronny
Home address: R.R. #4, Simcoe, Ont. N3Y 4K3.

Kingston — Cambridge
1953 — September 23 — 1978
"Great is Thy Faithfulness"
On September 23, D.V., we hope to celebrate with our parents,

JERRY VAN DYKE
and
FREDA VAN DYKE (nee Span)

the joyful occasion of their 25th Wedding Anniversary. We hope and pray that the Lord will give you many more years together, Dad and Mom. Their thankful children and grandchildren,
Tilda; Melanie & Travis — Brantford, Ont.
Mike & Joy — Kincardine
Joe — Cambridge
Jeff — Cambridge
Home address: 206 West River Road, Cambridge, Ont. N1S 3A1.

Pembroke — Brampton
1953 — 1978
We will, with thankfulness to the Lord, celebrate with our parents,

KEES and TINA VAN EGMOND

their 25th Wedding Anniversary. We pray for God's blessing in the coming years.
Their children:
John & Debbie
Sophia
Joyce
Cornel
Mark
Open house will be held on Saturday, Sept. 30 and Monday, October 2nd, from 3 p.m. until 9 p.m. at their home on Winston Churchill Blvd., R.R. #2, Norval, Ont. L0P 1K0.

Anniversaries

1948 — July 13 — 1978
With joy and thankfulness to God we congratulate and celebrate with our parents and grandparents,

BOUKE and JANTJE HOVIUS
(nee Arends)

on the happy occasion of their 30th Wedding Anniversary, July 13, 1978. We thank God for the many blessings throughout all these years, and we pray the Lord will grant us many more happy years together as a family, and keep them in His care. Wedding text: "Happy is he; whose help is in the Lord, his God." Psalm 146: 6a.
With thankful hearts,
Mother,
Mrs. Sylvia Arenda — home
Children,
George & Sylvia Prins; Melanie — Dunnville, Ont.
Garry & Rita Hovius; Wendy, Rebecca — Vanastra, Ont.
Mary Hovius — Toronto, Ont.
Boyd Hovius — home
Home address: Gowanstown, Ont.

1938 — October 4 — 1978
"For great is His steadfast love toward us and the faithfulness of the Lord endures for ever." Psalm 117:2.
It is with great joy that we hope to celebrate with our parents and grandparents,

PETER & CATHERINE SLAGTER
(nee Schut)

the occasion of their 40th Wedding Anniversary. May the Lord bless them in the years to come. Their thankful children:
John & Debbie Slagter; Peter, Rodney, Brian, Vanessa — Campbellville
Joe & Shirley Slagter; Lisa, Kenneth, Benjamin, Annette — Waterdown
Jerry & Alida Slagter; Cathy, Brenda, Kevin — Markham
Albert & Susan Slagter; James, Colleen — Freelton
Ria & Bert Flantua; Robert, Laurie Ann, Dianna — Grimsby

1953 — September 24 — 1978
"One generation all praise Thy works to another, and shall declare Thy mighty acts . . . ." Psalm 145:4
With thankful hearts to God, we are happy that we may celebrate with our parents,

BERT and MARIE VANDENBERG
(nee Valstar)

the occasion of their 25th Wedding Anniversary. We thank God for the many blessings which He has bestowed on them in the past and pray that He will continue to guide them in the years to come.
Their grateful children:
Dick & Marilyn Kuipery; Jonathan — Lindsay, Ont.
Patricia — Smith Falls, Ont.
Phil — Thornhill, Ont.
Bernice — Calvin College, Mich.
Bruce — at home
Home address: R.R. #2, Oakwood, Ont.
Friends are invited to a reception which will be held Saturday, September 23, 1978, beginning at 8 p.m. at the Oakwood Community Centre, Oakwood, Ont.

We thank and praise the Lord for giving our parents,

WILLIAM (Bill) VROOM
and
BETTY VROOM (nee Hoekstra)

25 years of married life together. That the Lord may bless and keep them for many years to come, is the prayer of their children.
O. Arnold & Sue — Surrey, B.C.
Margaret — Brampton, Ont.
Jim — Bowmanville, Ont.
Cathy — Surrey, B.C.
Sonya — Bowmanville, Ont.
There will be an opportunity for friends to call, at their home, on Monday, Sept. 18 from 8 p.m. to 10 p.m., the Lord willing. Home address: 93 Jackman Road, Bowmanville, Ont.

Anniversaries

1953 — September 25 — 1978
Burgessville — Embro
"And He said to him, "If Thy presence will not go with me, do not carry us up from here." Exodus 33:15.

CORNELIS and ALICE
VANDER SPEK (nee Balkema)

With great joy and thankfulness to our Heavenly Father we hope to celebrate the 25th Wedding Anniversary of our parents. Their grateful children:
Cathy & Peter Kralt — Millgrove, Ont.
Neil
Connie
Elizabeth
Marion
Janet
David
Home address: R. R. #5, Embro, Ont. N0J 1J0.

1953 — Sept. 23 — 1978
With joy and gratitude to our Heavenly Father we hope to celebrate with our relatives, friends, and relatives who hope to come from Holland, the 25th Wedding Anniversary of our dear parents and grandparents,

LEONARD and SHIRLEY
VANRAAMSDONK (nee Span)

Congratulations, Mom and Dad! May God bless you with many more happy years.
Mary & Robert — Brampton, Ont.
John & Laureen; Jodi — Rollyview, Alta.
Teresa — at home
Caroline — at home
Jennifer — at home
Open house will be held on Friday, Sept. 22, 1978 from 7:30 - 10:00 at home, 60 Stevens Cres., Georgetown, Ont. L7G 1B6.

On Sept. 27, 1978, we hope to celebrate the 55th Wedding Anniversary of our parents, grand- and great-grandparents,

HENDRIKUS AREND VEGTER
and
DIENA ELCHIEN VEGTER-Boven

We hope and pray that the Lord will continue to bless and keep them in His care.
Their thankful children, grand- and great-grandchildren,
John Vegter — Orillia
Piet & Annie Vegter — Roden, Netherlands
Henk Vegter — Roden, Netherlands
Wiebrantdt & Truus Buikema — Cherry Valley
Harco & Diane Vegter — Barrie
and 18 grandchildren, 7 great-grandchildren. Reception: Saturday, 30 Sept. 1978 from 3-5 o'clock. Parish Hall, Immanuel Church, Church St., Brampton. Home address: 53 Church St. E., Apt. 308, Brampton.

Groningen — Orillia
1938 — September — 1978
On Sept. 27, 1978, the Lord willing we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

HENK WIERSEMA
and
LAMMIE WIERSEMA
(nee Renkema)

We are thankful to God for watching over our parents these many years, and pray He will continue to do so. "The eternal God is your dwelling place and underneath are the everlasting arms." Deut. 33:27a
Howie & Sharon Wiersema; Ronnie, Kimberly, and Jennifer
Henry & Gail Wiersema; Steven, David, Mark, and Jason
Ria & Ted DeJager; Peter, Theo, and Femma
Home address: 48 Marlissa Dr., Orillia, Ont. L3V 6X9.

Classified Advertising

Obituaries

John 14:1-3
On August 11, 1978, the Lord suddenly took unto Himself,

JAN KATERBERG

at the age of 64.
Beloved husband of Klaasje Katerberg-Bergman
Dear Father of
Henry & Mariebeth — Tekonsha, U.S.A.
John & Irene — Abbotsford, B.C.
Frank — Pr. Rupert, B.C.
Harry — Pr. Rupert, B.C.
Richard — Sardis, B.C.
Grandfather of Chris, Jennifer, Kevin
Funeral service was held, August 15, 1978 at the Chr. Ref. Church in Chilliwack, Rev. G. Hogeterp officiating. Address: Box 325, Sardis, B.C., V0X 1Y0.

"For we know that if the earthly tent we live in, is destroyed, we have a building from God, a house not made with hands, eternal in the Heavens." 2 Corinthians 5:1.
On Friday, Sept. 1, 1978, after a lengthy illness, the Lord took home unto Himself, our dearly beloved husband, father and grandfather,

LUCAS DERK KOCH

born in Ten Post, Holland, at the age of 64, husband of Yolanda (Jelly) Koch.
Father of:
Bill & Grace VanVeldhuisen — New Jersey
George Koch — Edmonton, Alta.
Bert & Cathy Koch — Edmonton, Alta.
Henry & Corrie Koch — Kamloops, B.C.
Dick Koch — Edmonton, Alta.
Harry Koch & Fiancee Ramona Zerbst — Edmonton, Alta.
and seven grandchildren
Gezang 27:2, "Die hoop moet al ons leed verzachten"
#309-5425-144 B Avenue, Edmonton, Alta. T5A 3R6.

The Lord took home to His eternal rest, at the age of 82, and a blessed marriage of 56 years, my loving husband, and dear father, grandfather and great grandfather,

JAN V.D. WEIT

Psalm 33
G. v.d. Weit-Germeraad — Blija, Neth.
Nellie & John Feenstra — Acton, Ont.
Jean & Mindert Pool — Sarnia, Ont.
Ike & Rose VanderWeit — Rockwood, Ont.
Tom & Hieke v.d. Weit — Balk, Neth.
Marie & Tjeerd Andringa — Holwerd, Neth.
Tjip v.d. Weit — Dokkum, Neth.
Wietse & Anke v.d. Weit — Blija, Neth.
Tjeerd & Lippie v.d. Weit — Stiens, Neth.
grandchildren & great-grandchildren
August 27, 1978.
Hoofdstraat 17, Blija.

Geheel onverwachts werd door de Here van ons genomen onze geliefde broeder, zwager en oom,

JOHN ZELDENRUST

Edmonton, Alberta, op de leeftijd van bijna 76 jaar. Geliefde echtgenoot van Margareth Zeldenrust-Nijwening. Eerder weduwnaar van Corrie Nienhuis. "Zalig zijn zij die in de Here sterven."
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N. Zeldenrust — Nieuwlande (Dr.), Holland
Wed. M. Boersma-Zeldenrust — Sauwerd (Gr.), Holland
J. Tilma en L. Tilma-Zeldenrust — Ten Boer (Gr.), Holland
J. Nijwening en H. Nijwening-Zeldenrust — Wyoming, Ont.
Wed. L.G. Nijhof-Zeldenrust — Assen (Dr.), Holland
Nichten en neven.
Wyoming, Ont.

Personal

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Young working girl has 2 bedroom apartment in Oakridge area of London, would like to share with same or student. For more information, please phone London 473-1768 after 6 p.m. or Beachville, 423-6648 daytime.

Christian gentleman, 44, wants to write Christian lady, early thirties. Send picture. Please write to box #4329, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Employ Wanted

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Lady in her early 40's with a teenage son is looking for a housekeeping job in a Christian family. Please write to #4325, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Help Wanted

Experienced married couple wanted on modern dairy farm in Central Alberta. Must be able to take responsibility. Good house, barn and garage on separate yard available. Phone: 403-784-3447.

Required immediately a full-time **Executive Secretary** for Youth Evangelism Services, stationed in the Toronto area. Qualifications: possess all basic secretarial skills; able to manage an office; be effective in written communication; able to work independently. Written applications with resume to be sent to YES (personnel), 1008 Bathurst Street, Toronto, Ontario, M5R 3G7.

Needed, a housekeeper for small family on farm in S.W. Ontario. Please write to Box #4320, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

We need a young person for greenhouse work. Full time. Apply: **Galenkamp Greenhouses Ltd.,** 3rd Ave. Louth, R.R. #3, St.Catharines, Ont. L2R 6P9 or phone: 684-0032 after 6 p.m.

A small central Alberta greenhouse requires a responsible person to help with general greenhouse operation. Close to church and Christian school. Contact: Jake Hoogland, Blackfalds, Alta. T0M 0J0. (403) 885-4228.

Experienced person wanted for a large dairy farm near Ottawa. Milking experience essential. Modern house supplied. Ref. required. Top salary for right person. Write Box #4327, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Ministers

GRANUM: The Christian Reformed Church of Granum, Alberta, is in need of a pastor to fill their vacancy. The congregation has a membership of 60 families. Most families are involved in agriculture. Any minister interested in a call to serve are asked to write to the clerk, G. Bos, P.O. Box 245, Granum, Alta. T0L 1A0, Phone: 403-687-3956.

Misc.

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Salem

Editor: Pete Layer

Let's Play Chess

CORRESPONDENCE RESULTS

1. GROUP H-1978
G. Otten 0 (0) J. Vander Geest 1 (2)
Mr. Vander Geest is the first to reach the 1978 Finals. Congratulations with this win.

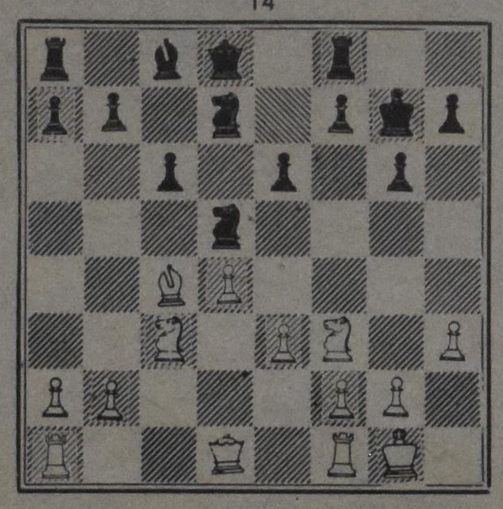
2. GROUP G-1978
W.L. Boer 0 (0) P.W. Lamain 1 (1½)
There is just one person in this group who hasn't finished any games yet. The finalist(s) will be chosen after these games have been concluded. Please Hurry!

BISHOPS AND PAWNS

Mr. Boer and Mr. Lamain played an instructive game. I would like to share some of the highlights with you.

The positions after the 12th move of White:

P.W. Lamain
14



14
W.L. Boer

Watch carefully how each side tries to keep the pawn structure intact and on the Black squares so that the Bishop is not obstructed.

White W.L. Boer	Black P.W. Lamain	White	Black
12. . . .	NxN	20. B-K4	Q-K2
13. PxN	P-QN4	21. P-N3	P-B4
14. B-K2	B-N2	22. B-Q3	P-K4
15. P-KR4	P-KR3	23. P-K4	P-B5
16. Q-B2	P-R3	24. Q-B3	QR-Q1
17. P-B4	R-B1	25. QR-QB1	PxNP
18. P-B5	R-QR1	26. PxNP	PxP
19. B-Q3	Q-B3	27. QxP ch.,	N-K4

With a carefully designed pawn advance and exchange, Black has managed to force White to obtain fourweak pawns while keeping his own pawn structure intact. Both Bishops are rather weak, neither side having prevented pawns from interfering with their own Bishop.

28. B-B2	R-B3	31. N-N1	RxR ch.
29. QR-Q1	B-B1	32. RxR	QxP
30. K-N2	Q-K3		

Black has finally found the opportunity to snatch one of the pawns. The two passed pawns eventually won for him although he had to avoid the many snares and pitfalls presented by White's strongly placed Queen and Rook.

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The Christian Reformed Church of Alliston

extends a warm invitation to all former members and friends, to join in the celebration of our

25TH ANNIVERSARY

Social Evening: Saturday, Nov. 11, 1978 at 8:00 p.m.
Anniversary Services: Sunday, Nov. 12, 1978 at 10:00 a.m. and 3:00 p.m.

For accommodation and information please contact
Mrs. H.J. Van der Zaag
R.R.3, Alliston, Ont. L0M 1A0
R.S.V.P. before Oct. 29, 1978

25th Anniversary Celebration

of the First Chr. Ref. Church of Guelph, Ont.

OCTOBER 7, AND 8, 1978

Dinner and variety night, October 7, commencing at 5:30 p.m, at the Creelman Hall, University of Guelph. Tickets $6.50 per person, available from Grace Biel, 69 Cedar St., Guelph, Ont. or call 822-5054. Former members are invited to this event.

Special thanksgiving service at the church on Water St. at 7:00 p.m., October 8, 1978.

Calendar of events

Sept. 16 London student retreat at Springbank Park. Sports from 1:30 p.m., weiner roast followed by a talk by RHM John Van Til and the musical group 'The Living Promise.'

Sept. 16 Ontario Christian Reformed Sunday School Teachers Association will hold its 21st annual convention in Fruitland Christian Reformed Church. Speakers will be announced.

Sept. 21 ''Rededication Service'' to commemorate the 25th anniversary of the Sarnia Christian School. The keynote speaker will be Dr. M. Ruiter. This special evening will be held at 8:00 p.m. in the Lambton Christian High School on Essex St. All welcome!

Sept. 30 Prof. Robert Recker, professor of missions at Calvin Theological Seminary, will speak on ''Evangelism and the CRC: Where are we?'' on Saturday, Sept. 30 at 8 p.m. in the London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 30 Christian Labour Association of Canada annual All-Ontario Fall Rally in Woodbridge District Christian High School, Toronto, Ont. at 9 a.m. Theme for the day will be ''The growing threat to democracy'' with speakers Dr. Sander Griffioen, Mr. Co Vanderlaan and Mrs. Marcia Hollingsworth.

Sept. 26-30 Plowing match 1978. Come to the Listowel Christian School food booth at Wingham, Ont. during the plowing match. The booth is located at Lot 435.

Oct. 7 ''Classes of 1953'' Reunion and dinner. All those attending Sarnia Christian School in 1953 (grades 1-8) are heartily welcome!

Oct. 12 Fall rally of the S.W. Ontario league of the Chr. Ref. Ladies Societies at 10 a.m. in the C.R.C., St. Thomas, Ont.

Oct. 14 The Ambassadors, Hamilton District Male Chorus, in Concert, Mohawk College, 8 p.m.

Oct. 14 Committee for Justice and Liberty Foundation's annual meeting will be held at Silverthorn Collegiate (Burnhamthorpe Road and Islington), Toronto, Ont.

Christian Labour Association of Canada

CLAC Western Social Action Conferences, Speakers - 9:30 a.m. - Dr. Harry Groenewold, ''Multi-culturalism and the Open Society.'' -1:30 p.m. - Dr. Bernard Zylstra, ''Is there Legal and Social Space for the CLAC in Canada?'' **Vancouver,** Saturday, October 14, 1978, First Christian Reformed Church, New Westminster, 8255-13th Avenue. **Edmonton,** Saturday, October 21, 1978, St. James United Church, 14323-107 A. Avenue.

CRC TV television programs in Canada:
BRITISH COLUMBIA; Kamloops Channel 4, Kelowna Channel 2, Sept. 3, 10, 17, 24, October 1 at 11:30 a.m. MANITOBA, Winnipeg Channel 7, Sept. 3 at 3:30 p.m. ONTARIO, Timmins Channel 6, Sudbury Channel 9, North Bay Channel 4, Pembroke Channel 5, Ottawa Channel 5, Sept. 3, 10, 17, Oct. 1, 8 at 11:30 p.m. NOVA SCOTIA & NEW BRUNSWICK; (ATV Television System), moncton Channel 2, St. John Channel 9, Halifax Channel 5, Sydney Channel 4, Sept. 3, 10 at 4:00 p.m. and Sept. 17, 24 at 3:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 22	Sept. 20	Sept. 18 (noon)	Sept. 15 (noon)
Sept. 29	Sept. 27	Sept. 25 (noon)	Sept. 22 (noon)
Oct. 6	Oct. 4	Oct. 2 (noon)	Sept. 29 (noon)

Consideration of guidelines for "good" living

Ethical Reflections; Essays on Moral Themes, by Henry Stob, published by Eerdmans, 1978; 255 pp., price $6.95. Reviewed by Nicholas Terpstra.

It is a rare treat to come across a work of Christian scholarship which combines biblical and doctrinal faithfulness, academic solidity and wise insight in a manner which is clear, concise and not lacking in literary grace. **Ethical Reflections** by Dr. Henry Stob is one such work. An immensely readable and informative collection of lectures and essays by the emeritus Professor of Ethics and Apologetics at Calvin Seminary, it gives a balanced presentation of Christian ethical philosophy and the theological doctrines upon which it rests.

Central to Stob's system is the belief that the Christian ethic must be "rooted in and fashioned in conformity to a Christian world-view — a Spirit-inspired, biblically-determined world-view — commitment to which requires a religious decision of faith" (p. 27).

Out of this world-view comes an ethic which is more than pharisee-like obedience to a strict legal code. Rather, it is a way of life, one which has been renewed by Christ's redemptive sacrifice and is characterized by what Stob terms "the morality of obedient love". This obedient love is the balance of love and law; we are obedient to the law and the norms of the gospel but realize that they must be applied in a loving, flexible manner to particular situations.

The theme of balance runs through the book. Stob often posits two extreme viewpoints before offering a balanced, central position in which the merits of each side are acknowledged without any of the attendant unbiblical extremism. He deals in this manner with principle and practice, love and justice and a number of problems which arise in consideration of particular issues. It is a methodology which, while admirable, is not always as helpful as it first appears to be; though generally successful in presenting a solid, Christian position as the balance of two extremes, Stob occasionally fails to give sufficient and satisfactory substance to this middle position.

This does not, however, detract from the value of the book. There are helpful discussions on the Kingdom and the Church, on the different types of love, on the relation of justice and love and on many other topics related to ethical theory and to the Christian's life in the world; all this from a Reformed perspective in the tradition of Abraham Kuyper. Considered as a whole, with its firm Biblical foundation, its consideration of many of the key issues of ethical philosophy, its application of these to a broad range of concerns and, most of all, through the mature Christian wisdom of its author, **Ethical Reflections** has much to recommend it, both as an introduction to ethics for the layman and as a book of Christian insight and perspective for students, academics and ministers.

Children's book contest

To launch a new children's book imprint, CHARIOT BOOKS, David C. Cook Publishing Co. is offering $2000 for the best original book manuscript for children.

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Janet Thoma, David C. Cook children's book editor, says that, "In fiction, we're looking for an entertaining story with a theme that conveys some truth about the Christian faith. It's important that the context of the story be within the framework of a young person's environment, not artificial, and that the story portray someone attempting to integrate Christian faith into day-by-day life.

"In non-fiction, we want stories of outstanding Christians, written for this age group. Here, too, we want to see people trying to make Christianity a part of their daily lives. We want to see spiritual struggle and growth."

The winner of the contest, to be announced in July, 1979, will receive standard royalties, plus the $2,000 price.

Manuscripts and queries can be sent to: The Book Editors, David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, IL. 60120.

Evangelism in the battle for Africa

Battle for Africa by Brother Andrew (with Charles Paul Conn) published by Fleming H. Revell Co., Old Tappan, New Jersey, 1977; cloth, 156 pages. Reviewed by Dr. H. Hart.

This readable book tries to give us some insight into the spiritual/ideological battles going on in Africa. It suggests concrete way for Christians to join the battle and to contribute to the coming of the Kingdom of God in Africa. It is a very genuine book. Its approaches are perhaps a bit simple, but never cheap and never thoughtless.

I find it difficult to say what sort of book it is or how to evaluate it. But this much is clear to me. If you do have a real interest in Africa and its problems and if you are looking for a way to contribute, you should read this book for yourself, so it can speak for itself.

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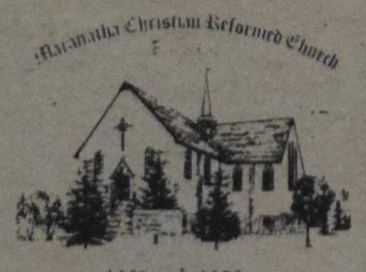

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